

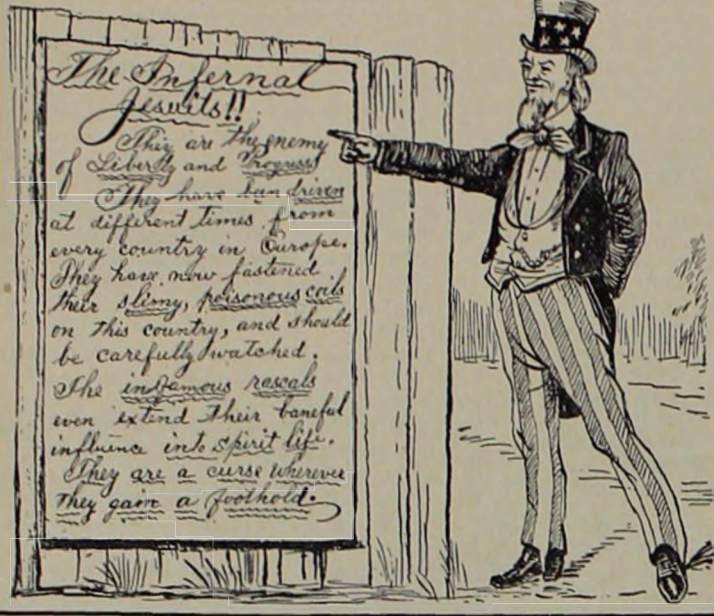
THE PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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AN UNSEEN REVOLUTION

Compulsory Spirit Education

A Millennial Havoc in the Papal Cult on the Pacific Coast.

TO THE EDITOR:—For the last half a decade or so, two private mediums have been quietly at work here in California. They began in the gold-bearing mountains of Zolomne county as miners, and at length got in the way of holding spirit circles. At times, neighboring mediums joined them. As they refused to have their names made public, we will introduce them as Dr. Camden and Dr. Backelmore, who, it is believed, have been doing a prodigious spiritual work the outside world has no idea or suspicion of. They have gained the title of doctor by reason of much useful work in the healing line of their mediumship. They have largely addressed themselves to the relief of those afflicted by obsession. It has been noticed that a predominant number of those obsessions proved to have been by Catholic priests; and the Catholic hierarchy of ghost life seem to have given these mediums their special attention. Their meeting was not unlike "Greek meeting Greek." A bitter and vengeful conflict followed. War to the knife, and the knife to the hilt.

Spirits would announce themselves as friends or members of their assisting spirit band of guides, and would turn out to be vulgar liars, bent on deception or imposture. Most of them proved to be minions of the papal hierarchy, whose object was to destroy or pervert mediums and their work. They saw Spiritualism was overturning their premises and exposing the fallacies of the church, and they said: "This thing must stop."

Their fears were well grounded. That great fraud upon the human race, the Christian cult, must perish; and perish it will—as predicted by spirit Father Amiot—at the hands of Spiritualism. The opposing spirits and the steadfast mediums were at issue; the consequent contest grew hot, angry and belligerent. The seance-room was a battlefield. Catholic prelates would come, attended by a band of coadjutors, a hundred or more at a time, to overcome and circumvent the purpose or work of this group of three or four. Thus they were occupied all day, and into the night. Sometimes they had to get up at night, to attend to them. This went on, doing nothing else, for over two years.

One, who personated an Indian doctor, said he was named after William Penn, the noted pioneer of Pennsylvania. He assumed to be one of the friendly guides of Dr. C. for some sixteen years. He turned out to be a cunning liar, when Dr. C. "put him away." After finding himself detected and exposed he threw off his disguise and confessed his real character, which was that of a Catholic priest.

Another came and personated Prof. Agassiz, and proposed to show where there was a rich pocket of gold. He soon betrayed himself as a heartless falsifier. When pressed and crowded to the wall, he, too, admitted he was a "Catholic father." He was then "bound" over and "put away." The expression "put away" was at first an enigma to the writer. The meaning of it was explained to be this: that when evil and misguided spirits were brought into their atmosphere, and within reach of the magnetism of the mediums, that spirit was then fast and helpless in the power of the medium, and subject to his will. In accord and co-ordinate with him were the forces of the medium's spirit band and guides. Thus was organized a working force of superior and resistless power. The dark, evil-disposed, vindictive and most self-willed spirits were thus captured and made obedient to the masterful will of these earthly mediums and their higher spirit helpers.

In Matthew (16-19) it is said of Jesus and Peter that the former said he would deliver the keys of heaven to the latter, and whomsoever he, Peter, "should bind on earth, should be bound in heaven." Question: Was the work of binding by Peter analogous to the "putting away" or binding of Dr. Camden. The object and result of this "putting away" will appear in full.

At another time an opponent came about disguise, and in the avowed

purpose of hostility to the little group of Spiritualists. He boasted that he would make short work of their impious doings against the authority of the holy Catholic Church. This was the last of March, 1886. At an evening seance nothing occurred for a long time. Dr. C. asked who was preventing the work. His spirit mother answered and said: "It is a band of monks." He then asked: "Is Loyola here?"

"Yes." "Do you, Loyola, think you can beat me?" "Yes." I told him he was never more mistaken, for my power was greater than his; that I received it from the higher spheres, while his came from the earth, which was darkness; and that the time had now come when his power should be wrested from him. And to prove it to him I said: "You cannot now move one hair's breadth from me. Try it. You cannot move, can you?" He was obliged to say "No."

"Now, do you see that you are in my power?" I shall exercise that power which is given to me by the progressive spheres to banish you and your band to the Farolone Islands, there to remain till you all apostate from the Catholic religion. You shall remain at a distance from each other, and shall not have any communication with spirits or mortals; nor shall you move from the place of banishment until you reflect upon your condition and see the error of your lives, and cry in agony for some one to help you into light and knowledge. This knowledge you will receive from some enlightened spirits, who will be delegated to teach you. You will then say I was your best friend. Go at once."

Immediately after the banishment of Loyola and his party of Jesuit monks, the spirits of the so-called Catholic fathers began to visit us. On being interviewed, they did not know where their leaders were, and wanted to know what we had done with them. They said they had been preaching to large congregations in spirit-life, the same as in earth-life. They acknowledged they were just the same in faith and feelings as when they left the body; also that "they were waiting for the resurrection and for the day of judgment before they could go to heaven."

Thus, said Dr. C., "I banished many, many, into exile in some lone place. So, as they kept coming, I was kept busy putting them away. Many nuns came in distress, inquiring about their murdered children. It was the practice of the priests to strangle every convent-born child soon after birth."

At length another Catholic dignitary appeared. Like the others, he was defiant and aggressive. Dr. C. called him a coward, and told him he did not dare tell his name, and he also reminded the prelate that he had put away (or "bound," as Matthew has it) Loyola and his minions. At this the "holy father" wrote through the hand of the medium, Mrs. C. A. B.: "You lie." Dr. C. inquired: "Have you seen him lately?"

"I have not seen him for a long time, but I don't believe you," he replied. At this Mrs. C. A. B. said she would not write any more, and wished I would send him away. To show my power over him I told him, as I told Loyola, that he could not move. "Now, try to get away; you cannot move a hair's breadth. Try it. You cannot move, can you?"

He was obliged to say "No," for he could not move a muscle. After compelling the reverend rascal to tell his name, "Father Galliger, of S. F.," Dr. C. inquired as to how many there were of them.

"Twenty-five," he said. They were then told their destination; that Dr. Camden's guides would conduct them there when they should separate, each by himself, and there remain until they had seen the error of their lives and their false teachings, and when they desired to atone for the evil they had done, by turning around, retracing their steps, and working for progression, for their own and the advancement of others, they would be liberated, and not before. "Go."

The mediums were truthseekers, and honest in purpose. The papal enemies were selfish and dishonest; hence truthfulness overmastered egotistic knavery.

Since then there have been from three to five spirits a day that have called upon us, purporting to be Catholic fathers that have lately passed to spirit

life. They find no difficulty in coming to me, and I find none in binding and putting them away, as I have thousands of others.

Says the narrative: "Some three months after Father Galliger had been remanded to a place of study and reform, he got at liberty, and presented himself to the circle. This time he came in a very different frame of mind. He had improved, he had gained knowledge, and become wiser. He had not only abjured his old papal creed, and forsaken his old ways, but was lifted to higher realms of thought, aspiration and sense of duty."

He cordially thanked Dr. Camden for the forced education he had gone through; and like all new converts, he was enthusiastic in zeal to help on the great work of spiritual reformation. In his ecstasy of delight at his own freedom and the advancement of his companions, and rejoicing in the new knowledge acquired, he declared that in five years there would not be a Catholic church in this land. Such was his statement. How true it was, there is no positive means of knowing.

One day, when at table, eating our noon meal, my partner, Dr. Backelmore, looked up and said:

"There stands a spirit form near you, who says: 'This business must be stopped, or somebody's head will come off.'"

I asked: "Who are you?" Ans. "I was at the head of the Inquisition, and if I had you there you should soon feel my power."

I answered: "You are now here, in my power, and I will put you where you will stay as long as you feel as you do."

Dr. B. said: "Put him underground. He has put many a one there." I sent him into a tunnel, dank, dark, solitary, and gloomy; not a pleasant place for a spirit or mortal to stay in very long.

Who this head of the Inquisition is, we know not. But such being the office and position of Torquemada of Spain, this is likely to have been that personage, if anybody, as that then great leader, Loyola, should have been a prior visitor to that little group of spiritualistic workers.

These turbulent spirits were evidently controlled through the force of psychology. That the reader may have a clearer idea of this marvelous force, we here quote an example of it:

Pope Innocent III., through Alfred James, medium, to J. M. Roberts (decade 1880), says:

"I do not want to speak. I am caught in the working of my own trap. There are two kinds of psychology—one in which it is necessary that a mortal shall perform the operation; in the other a spirit is the operator upon a spirit through a medium. Myself and other spirits have been using this latter phase of psychology to defeat all efforts exercised in the direction of what you call progression. To-day I am such a psychologized spirit, and I am held by four minds: one is the spirit of Aronamar; another of Lieb, and acting with them are Franklin and Jefferson. I am closely watched in what I say, and must speak the truth. I am desired further to state that psychology is the main instrument used by spirits to lead those astray who seek to give the truth of spirit inter-course with mortals to the world. By our psychological power exerted upon them, we confuse their senses, and cause them to act in such ways as will lessen or destroy their influence. The fact is, we are adepts in the use of this power; and we use it for the purpose of propagating our ideas wherever we think it will serve our ends. We often carry it to the verge of obsession, and possessing those whom we feel we can control to advance our purposes."

Here is revealed to us a casket of real knowledge. The great psychic equation of mind acting upon mind is no longer an enigma.

It is a new source of power and a new engine of human progress. To know and judge of the terrible conditions of some of these "Catholic Fathers" soon after their crysmutation and arrival on the other side, is witnessed by the confessed narrative of one of them, as follows:

Through George J. Cole, Brooklyn, N. Y., (present at New Lots, Long Island, U. S. A., Aug. 16, 1882, at 11:30 P. M.):

"Editor and publisher of *Mind and Matter*, spiritual journal, Philadelphia, U. S.—I have this day passed to Spirit-life while in company with some Indians, by drowning in Lake Makego, Canada. I am in great darkness, and cannot advance without earth aid. My surroundings are frightful, and some one spirit I do not know, hallooed down to me to send word to you, and you and your friends would help me to advance. I now hear that this spirit was named White, and that he also had a spirit journal. I was a priest of the Roman Catholic persuasion, and always had a conception of spirit return, and am now permitted to return myself for a moment to make this request. I ask you and your friends to aid me to advance from my present darkness, and I will reward you in many ways. I was known as Father Chafelliere. I do not see why this may not be regarded as an average and typical case of the state and condition of the Catholic prelate on the change of worlds. May wisdom and friends help us to do better."

The reader will ask what is the proof of all this asserted revolutionary work? All we can say in answer is that the proof lies more in the inviting reasonableness of it than in its positive proof. It is taken on the statement of the parties and actors thereof, making all due allowances for deception and imposture.

About Jan. 1891, Dr. Camden had a

sitting with Ben Barney, of San Francisco. The chief feature brought before the clairvoyant eye was the sight of assembled multitudes of Catholics gathered through some impulse of regard for Dr. C. Said the medium:

"They seem to be here out of respect to you, as if to honor you for some obligation to yourself, and for some essential service you have rendered them. Oh! there are so many! so many thousands! Seems to me they stand seventeen miles deep. They display their regalia and emblems of their old faith, which no sooner done than they take them off, fling them on the ground under their feet, and stand on them in triumph over the old order of their serfdom; they are now free, with minds illumined with new light and knowledge. This is an ovation of their appreciation and gratitude."

Another item of proof is that of the many obsessed people whom they relieved, and each cure has been effectual, sound and permanent. None have relapsed or returned to renew their former evil ways of oppression.

In the early part of the decade of 1880 there came about a singular coincident historic and working triad. In that period J. M. Roberts published *Mind and Matter*, a strikingly vigorous and original journal. In its pages was published the confessions and recantations of papal ecclesiastics, friars, bishops, cardinals, popes and their followers. Many of them were compulsory confessions; and some were made under protest, and after a struggle of great resistance; some were voluntary. But once the confessions of their misdeeds was made before their dupes and fellow-transgressors, who looked on and witnessed their humiliation and disgrace, the spell was broken and their power gone. This necessarily caused a great commotion and a shaking of sanctified villainy and protracted perfidy. Religious shams were brought to light, and pious biblical imposture was exposed by the Bible-makers themselves.

In the same decade Michael Faraday, the great English chemist in Spirit-life, was engaged in the same revolutionary work. By his electric, magnetic and psychological forces, with the assistance of ancient spirit workers who had gone before, he obliged the pagan and early Christian prelates to come out of their seclusion of the ages, and made them testify and confess their frauds, and their wicked impostures in Bible making. This work was entitled "Jesus Christ a Fiction, Founded on the Life of Apollonius of Tyona."

A little later, or near the middle of 1880, Dr. Camden and his three or four associates, in their seances were at work de-obsessing the afflicted and breaking the fetters and bondage of creed-bound and earth-bound spirits.

When, as Dr. C. says, "this was done to visitors by the thousands," the work becomes one of no ordinary magnitude. Of this triad, namely, Roberts, Faraday and the Camden group, the latter is the least known to the world at large. But here on this coast has been the most important and revolutionary work done, and of a millennial character. Obsessed people are not only relieved and made happy, but the evil and undeveloped spirit incubi are reformed and made to lend their strength and abilities to the cause of human progression.

This is a new kind of compulsory education. Though I have made Spiritualism a study for a quarter of a century, this absolute control over undeveloped spirits is to me new and original. Others like Roberts may have had the same power, had he known how to use it. It was developed and made known to Drs Camden and Backelmore by the vexatious pressure of circumstances, and by calling into action the strong will and resentment of Dr. Camden.

From the fact that we have the confessions of twelve popes, seven cardinals and of abbots, deans, bishops and high priests, forty, with seventy-two reverend preachers, and thousands of reconstructed spirits through Drs Camden, Backelmore, and the others above mentioned, there is much reason to believe that the backbone and the right arm of Romanism are broken on the other side of life, which is the side from which much, if not most of the injury to earth-mortals proceeds.

Thus the cause is onward. Happy results have followed exertion, and a goal has been reached.

A. S. HUDSON, M. D.

Stockton, Cal.

H. R. Marcy, of Forsyth, Mont., has the head of a deer that has three irregular horns on each side and nine irregular horns in front, between the two larger ones. The side horns are nine inches in length, and those in front from one to four inches in length.

The new hunting lodge of the German emperor is to be a Norwegian villa. It is to be constructed of timbers imported from Norway, and put up by workmen imported from Norway—a circumstance which naturally fails to please the unemployed workmen of Berlin.

A powerful lamp, which distinctly illuminates objects over half a mile distant by means of a great reflector, is to be adopted in the French army. It is carried on a light wagon behind the soldiers, and they will be in obscurity while the enemy and all objects in front will be made conspicuous.

A miniature photographic camera attached to the barrel of a gun is the invention of Mr. Lechner, of Vienna. By an automatic shutter working in unison with the trigger of the gun, the sportsman is able to obtain a perfect photograph of the bird or animal immediately before the shot or bullet has reached it.

SPIRIT AND MATTER.

Light and Electricity.

BY E. D. BABBITT, M. D.

There is an endless talk about all of these matters, an immense amount of which is mere theory or guess-work. The philosophical Spiritualist understands them better than anybody else, but even he, too, often stands in the mist. The Christian scientist, the faith curist and the mind curist, on the one hand, and the materialistic medical man on the other hand, build too much on assumption and try to ride in vehicles of one wheel. Without the knowledge of atoms and the processes of force, the whole matter must be, to a considerable extent, in the dark. As this subject has been my life study, and as an influence so highly developed as to be able to see atoms both large and small as they sweep around among each other, has given me a long and patient drill concerning them, in harmony with the discoveries of science, I trust my readers will not consider me dogmatic if I speak with some positiveness on the subject.

First, then, there are two great divisions of the universe, matter and spirit. The part of the universe which is composed of atoms, is matter. These atoms consist of many sizes, from the coarse grade as in oxygen, potassium, iron, gold and the other so-called elements, up to those which are exquisitely refined beyond all human and perhaps angelic conception.

The part which we call pure spirit is unatomic, subtle, and elastic beyond all conception, flowing forth into all human beings, animals and objects in the universe, but never breaking apart from the great central mass. This spirit is substance, and that of the most wonderful kind, and occupies space. If spirit should occupy no space, as some contend, it would be a nonentity.

A fine grade of atoms which we call ethers, sweeps like a vortex through the centre of the larger atoms, drawing them in smaller and producing the effect which we call electricity. This is the law of force which produces contraction, the coarser manifestation of which is what we term cold. When this electricity is thrown into curves and attractive eddies, it is termed magnetism. There are animal and psychic magnetisms by which one human being may be attracted or psychologized by another. There are also solar magnetisms, and ferromagnetism as exhibited by the ordinary magnet, and many other kinds.

The kind of ethers which sweep spirally around the outside of atoms is called caloric. As it moves centrifugally around the lines of atoms it becomes an expansive force and gives the effect of heat.

All nervous and mental and psychic action must be brought about by the flow of ethers through nerve channels or in connection with a brain. While the clairvoyant cannot see these ethers, he can see the pathway through which they flow and perceive the fluid-like nature of them. A cool, philosophical person sends out blue emanations from his brain, while a fiery, passionate nature shoots out red lightnings in all directions.

But all ethers, all magnetisms, electricities, lights, colors, heat, forces, are composed of atoms and are material substances that have weight. And yet all our scientists speak of these as imperponderable forces. Is it rash in me to contradict so-called science? No, it is not rash, for our scientists are but little children in their conception of these fine forces, although these forces underlie everything else. Their theories can be knocked to the winds. One or two facts here are the only ones which I shall have time to give. In the first place all forces include momentum, but momentum must always have two things, weight and motion. Then as light, heat, magnetism and the like are forces, and mighty forces at that, they must have weight. Again, the invisible world is fundamentally like the visible. All visible forces in the world include fluids, and fluids that have weight, as in the sweep of water, wind, steam, etc. I challenge any one to point out a force that works any other way. Invisible forces, then, including nerve forces, electricity, etc., must be fluidic and must have weight. Whirlwinds have been known to lift up houses and take them off, and that because these winds have weight as well as motion. Now there are whirlwinds of magnetism which in connection with a powerful magnet have lifted 10,000 or even 20,000 pounds. What kind of reasoning is it to say that this magnetism has no weight? How shall we dare to war against all nature by entertaining such theories?

I have been led to make these remarks not only by the prevalent errors of the day, but by some remarks made by Prof. Buchanan in THE PROGRESSIVE THINKER. In this field the doctor does not seem quite so able and careful as he is in his own legitimate realm and has used such words as these:

"Electricity, light and caloric are not material. They are not composed of imperponderable atoms, and they have neither gravity, inertia nor measurable form. . . . The spirit form is not matter; neither is it spirit in the highest sense of the term. . . . The spirit form is as immaterial as electricity, but not as immaterial as pain or thought."

Now these facts should always be kept in mind, namely: that every formulated substance in the universe: that every world, whether material or so-called spiritual; that every human form, whether on earth or in the highest celestial realms, and every possible style of force, whether coarse or fine, must combine both spiritual and material substance. The universe would fall into lawless, formless and unpolarized atoms without spirit, and spirit would be a lifeless and amorphous ocean without atoms to draw it into action. All consciousness and intelligence require a highly organized material substance in the form of a brain enkindled by spirit. In the higher spirit realms the grade of matter is exquisitely fine in every spirit body, and the amount of the spiritual essence that a high spirit is able to draw into itself is far greater than that of the lower and undeveloped spirits. Dr. Buchanan makes a great mistake when he speaks of the spirit body as having no weight. Many newly-born spirits are so heavy with the gross elements that still cling to them from their earthly life, that they cannot rise above the earth, and cannot float at all on ordinary atmosphere.

N. Y. College of Magnetism.

From every orthodox pulpit comes the cry, "Have faith!" All over the world of Christianity and from every rostrum occupied by an orthodox teacher, comes the ceaseless cry, "Have faith!" From every gambler in any dishonest business comes the cry, "Have faith!" and to the gambler's dupes, the gambler's dishonest cry is, "Have faith—faith in me and my plans until to-morrow, and give me a dollar to-day, and to-morrow I will return you ten." Our secular newspapers fairly teem with dishonest offers sent out to gull the people, by offering for a dollar, which if put in a scheme to-day, this year, or next year, will return you ten, and in all cases the cry is, "Have faith!" There is not a Catholic priest on the face of the earth, from the Pope of Rome down, but what cries out into his simple dupes, "Have faith!" The rottenner, the more dishonest the scheme, the louder the cry is, "Have faith!" and that rottenness of all rotten institutions, the old Romish church, cries the loudest and the oftenest for its dupes to "Have faith." The more rotten an insurance company becomes, the louder it cries to its dupes, "Have faith!" The Christian claims to have an all-powerful and an all-wise, unchangeable God, yet to prove it all a fallacy they employ about 65,000 ministers in these United States alone, to continually shout in our ears, "Have faith!" "Faith in Jesus," the preacher cries, and he does not know who Jesus is or was, and he has no conception who or what his God is. "Have faith" in our story, and you shall live a life eternal in the land of Life beyond; and neither does he attempt to prove that life, nor attempt to demonstrate the fact of a life beyond the tomb. He doesn't even try to prove it.

We, as Spiritualists, have made the attempt to demonstrate the fact that there is a soul-life beyond this earth-life, and in many cases we have succeeded. We have succeeded so well that we can claim about 11,000,000 of the people of the United States as having a knowledge of this fact; yet in the face of all this proof some of our Spiritual journals are advocating that we ought to have more Spiritualism that is gotten by "faith" in things hoped for, but not seen or proven. It is rather late in the day for us as Spiritualists to begin to talk about "faith," or for our writers and speakers, and much less our papers, to talk to our people about taking our "ism and knowledge by 'faith,' when we have so many good, honest phenomenal mediums among us continually. Out upon the "old foggy" idea that our people need "faith" without a knowledge. Knowledge is what the world demands to-day; knowledge is what they will have or nothing. Knowledge is the rock upon which we build, the altar upon which we have laid our sacrifices. 'Tis by this knowledge we work night and day for our cause. Without knowledge we fall; with it we stand, and will stand forever.

Buffalo, N. Y. J. W. DENNIS.

"Spiritualism On Trial."

Ought not our Spiritual brethren to be a little more cautious about putting Spiritualism on trial on every occasion? It is said that Mrs. Drake was arrested, and that although she offered to give bail, still she was forced into jail without authority. This, of course, initiates a lawsuit; or it may do so; and again goes the cry, "Spiritualism is on trial again!" How? If Mrs. D. was rightfully arrested, does it follow that all hope that the so-called dead are still with us are blighted? If the deputy constable acted without authority and the court should so hold, why, then, it would follow that there is a life after this, would it not? Now, the fact is we should be ashamed of this kind of twaddle. If Mrs. Drake has been wronged, she should be allowed to recover damages. If some sneaking scoundrel had her arrested maliciously, then he should receive his well-merited punishment. But I beg to enter my protest against this ceaseless cry of "Spiritualism being on trial," every time either a medium or a fraud is attacked. I do not mean to connect the two, but the reverse. If there is any reliance to be placed in our senses, Mrs. Drake is surely a medium.

B. R. ANDERSON.

Abdul Hamid II., whose "serious nervous illness" is announced by the Turkish Grand Vizier, has been Sultan for sixteen years. His brother, Mourad V., whom he succeeded, reigned only three months, when he was deposed on grounds of insanity.

SPIRIT LIFE.

A Conference with Spiritual Beings.

Written Through the Hand of an Eminent Ex-Judge.

[The series of papers we are about to publish were communicated from Spirit life in the precise form in which they are now presented to the public. They have not even been copied, and were all written out by the medium himself at the time of the communication. The dictation was made when the medium was under impression, and perfectly passive to the influence. He was fully conscious at the time, but like a faithful amanuensis recorded the facts, ideas and expressions of the controlling intelligence as if he had been writing under the direction of a mortal, so that he is quite sure the reports are in all respects substantially correct.]

The essays are from different spirits, but no names were given, for the reason that they relate to morals and conduct of life they should be esteemed for their own merits alone, and not by the eclat of the source from which they emanate. To each essay is subjoined the individual experience of some other spirit since passing away from earth, and these latter are called "Illustrations," and, except in rare instances, such as James Russell Lowell and Horace Greeley, these names were also withheld.

The picture thus presented of the higher life is of the most impressive character, and the descriptions of the sunny scenes, modes of life and occupation have a realistic air that cannot fail to deeply affect the spirit and add in its efforts to be worthy of that glorious abode.]

The Central Idea of God in the Soul Is Its Immortality—Our Ignorance of the Future Develops the Genius and Industry of Mankind.

The great importance of attention to the affairs of life has been so often the subject of remark that it is scarcely necessary to discuss it. We, however, recur to it in this paper for the purpose of applying it to a new subject—that of man himself in his prospects of another life. This is a matter of the highest concern, for if we live forever the present state is but the smallest part of existence, and fails entirely to compare with the infinite one beyond. We do not forget the duty one owes to present necessities and demands; but they should not so engross the attention as to exclude a proper consideration for the future. When, therefore, we speak of our condition here, and attend to its wants, we should also remember that there is another and greater life awaiting us beyond, and that our condition there is one of immortal interest. What a grand idea! How inspiring the thought that we shall live in another world, free from the trials of this one, and shall be happy or miserable, as we use our opportunities here. When the philosopher is about to reveal his theories, he prepares himself for the work with a great deal of study, and brings to it all he knows and all he has learned, and his system is developed with care and labor; but when we think of the great realities of another life we can scarcely apprehend the truths that it reveals, beyond the fact that it is the native home of the soul, which shall dwell there and learn forever the secrets of the universe from teachers that know much more than any earthly philosopher.

The man who can take in the truth and believe it truly, what a treasure in his soul! What a glory in his life he enjoys! What an incentive to well-doing! No man can live in the conscious belief of this truth without being a better man and a better friend. It will make him more humane, more Christ-like, and it will sweeten every passage in his life, and soften every feeling of the heart. The immortality of the soul is the central idea of God in the human conscience, and it works out the highest truths in time and eternity. It is more valuable to a man than the belief in riches or fame, and will serve him when all the purposes of this world shall perish in the gloom of dissolution. The end of living is the chief consideration in the view of man's eternal interests. Were he born for a day it would be a matter of small concern how he lived, if only for himself; but when he comes to reflect upon the many responsibilities that surround him as an immortal being, the mode of his life assumes an importance that cannot be overestimated. So much depends upon his conduct here, and so much depends upon his entrance into higher being, that he is an object of deepest interest to the hosts above. When the time draws near for his appearance in the great eternal spheres of life and light, there will be such memories of the past as to brighten the hopes of the future. Let all so live that death will only be the gateway into higher modes of happiness. The noble soul will enter at once upon a scene of usefulness and delight, and shall increase forever in knowledge and beauty. It shall never cease to feel that it is rewarded amply for the sufferings and sacrifices of its earthly pilgrimage, and every good deed or thought will contribute to its character and elevation in the scale of celestial being.

The first thought that rises in the mind when we begin to think of the future is the uncertainty that hangs over it, and the doubt we experience as to what it has in store for us. Could we foresee what will happen we think it would be a great advantage in many ways, and would enable us to act more prudently and with better results.

We stumble along as best we can, and our plans fail for want of foresight, and our happiness is destroyed because we have not sufficiently understood the conditions of success. This mode or argument is resorted to for the purpose of showing the defect in our present life; but even should we have the prescience of which we so often feel the want, there would be little or no need of many other faculties that we possess. What would become of our vigilance, our carefulness, our skill of adapting means to an end, and our perseverance in meeting and overcoming obstacles? These powers are given to us that we may work out our purposes, and form a character for ourselves. The energies are quickened, and the industry and genius of the race developed in a thousand forms of usefulness that make life far more valuable than if we had the gift of seeing the future as we do the past. There are many forms of action that give strength and skill which would be lost if not called into exercise as they now are, because the future is veiled in darkness which nothing can dispel but the

ingenuity and labor of mankind. They are thus developed and strengthened into manhood, and grow wise and far-sighted in judging the future by the past.

ILLUSTRATION.

There is no room in the Spirit-world for anything like sorrow or pain. The spirit is restored to a serenity and happiness that admits of no repining, and that will fill each moment with a full sense of enjoyment. When I was alive in the material form, I was constantly beset with a desire for something else, for something more than I had. This condition produced unrest, dissatisfaction, and I was addicted to unavailing efforts to attain to the impossible. Even when about to pass away from the earth-life I was conscious of a want I could not express, and felt an uneasiness that troubled my last moments. I had lived a selfish life, and had not done much to better my own condition or that of any one else. Incapable of rising to the elevation of disinterested action, I became a creature of circumstances and impulse. When the sun was bright I basked in his beams like an insect, and when the clouds obscured the light, I was like the mole that seeks his hole and burrows in the earth. There was not much that was spontaneous or buoyant in my nature, and I was unfitted, as I supposed, for the busy affairs of the world. It may be said that I could not help myself, constituted as I was, but I can now see that this view was erroneous, and that I fell into my peculiar habits by a gradual system of self-indulgence, that sapped the natural vigor of my character, and left me almost helpless upon the unfeeling sympathies of the world. When a man can do nothing for himself, he is in a bad way to receive the favor or the friendship of others. Such was my fate. I was regarded as a shiftless fellow, and lost the respect of my fellow-men, not because I had done anything wrong, but because I had done nothing right, or rather, had done nothing at all. I was a negative quality, worthless to my friends, and of no use to any one. How many such there are in the world—mere parasites on society, the drones of human industry. It may be surprising how I picked up a living. I knew a good many ornamental and useless branches of knowledge. For instance, I could paint a little, though knowing little or nothing of the art. I could turn out doggerel with considerable facility, and now and then help a friend to compose a speech or an article for the papers. I pretended to know something of music, and wrote criticisms on the opera. I could photograph, and taught a little drawing in the schools for young ladies. I had picked up a fair knowledge of Latin, and prepared, when I had a chance, boys for college or examinations; but the difficulty was, I had no steady pull upon anything, and made a precarious living by using my various accomplishments for what I could get.

It would be profitless to follow the details of such a career. It came, at last, to an end, and I was ushered into the Spirit-world, with a great deal to answer for in the way of misused gifts and mispent time. I had a clear perception that there was a life after that on earth, but I was quite indifferent to my fate, thinking it could not be worse than I had already experienced. I awoke from this dream when I found that this was a world of accountability. No one stood before me with a register that recounted my deeds, or, rather, that presented a blank of what my life had been. I felt it all within myself, and no voice but my own inward sense of right and wrong was necessary.

My condition is indeed much better than when on earth. I am surrounded with every circumstance that can induce exertion. The bitterness of my old habits is giving way to a vigor and effort to throw it off. I feel as if I had been reconstructed, and all the endowments of my nature are brought into active play, which renders my life here much happier. I am now engaged in work that delights me. I see there is a brighter future even for me, and I rejoice in the change that has translated me to a realm where all there is in me can be unfolded in continuous and ever-increasing improvement.

Items from Cleveland, Ohio.

EDITOR PROGRESSIVE THINKER:—While Cleveland can boast of a goodly number of Spiritualists, there is a sad want of concert in active work among them at present. The dual Society of Progressive Thought and Progressive Thinkers have been entertaining and instructing the public during April and May, each Sunday, with inspirational lectures by Mrs. F. O. Hyzer. Yesterday she took for her subject, "Blossoms from the Tree of Infinite Truth." She gave us a lecture replete with profound thought, lofty inspiration and towering idealism, expressed in language burning with eloquence and electrifying her hearers. I very much regret that for lack of financial contributions we will only be favored with her heavenly ministrations one more Sunday at present, but hope to hear from her again in the near future.

Permit me to again congratulate you upon your unprecedented success with your paper.

THOMAS A. BLACK.

A Correction.

TO THE EDITOR:—In your issue for May 21st is an article giving an account of an alleged manifestation in the life of John B. Conklin in 1873. Mr. Conklin passed from earth in August, 1870, three years before this is stated to have occurred.

Mantua, Ohio.

Amherst College is now among the American colleges which authorize their students to appear in classical garb. The seniors of Amherst have just begun to wear the cap and black gown in chapel.

In olden times, when every part of the body had its price, the beard was valued at twenty shillings—a large sum for the time—while the loss of a leg was only estimated at twelve shillings.

The Two Mysteries.

[In the middle of the room in its white coffin lay the dead child, a nephew of the poet. Near it, in a great chair, sat Walt Whitman, surrounded by little ones, and holding a beautiful little girl on his lap. She looked wonderingly at the spectacle of death, and then inquiringly into the old man's face. "You don't know what it is, do you, my dear?" said he, and added, "We don't either."]

We do not know what it is, dear, this sleep so deep and still; The folded hands, the awful calm, the cheek so pale and chill; The lids that will not lift again, though we may call and call; The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart pain; This dread to take our daily way and walk in it again; We know not what other sphere the loved who leave us go, Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day— Should come and ask us, "What is life?" not one of us could say. Life is a mystery as deep as ever death can be; Yet, oh, how dear it is to us, this life we live and see.

Then might they say—these vanished ones—and blessed is the thought, "So death is sweet to us, beloved, though we may show you naught; We may not to the quick reveal the mystery of breath."

The child who enters life comes not with knowledge or intent. So those who enter death must go as little children sent. Nothing is known. But I believe that God is overhead: And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

Have the Interests of the Children at Heart.

When I read over the anniversary exercises and all that was said and done to make Spiritualism of interest to the adults within our ranks, and saw that nowhere, save in one instance, was there anything done to interest the children, or any notice taken of them, I confess I was amazed that such disregard of their welfare and such thoughtlessness could exist. Are the children of no account? It would seem that they are so considered. Where are they to be found mostly? Is it not in the Christian Sunday-schools? Being brought up in all the creeds and dogmas of the church; having their young and tender minds crammed with error that they may never outgrow. Is Spiritualism too good, or not good enough for the children? What is the reason of this lack of interest in their spiritual welfare?

I hear on reliable authority that Cincinnati has three societies of Spiritualists, but no Lyceum—not a single school connected with either of them, where the children of the members of these societies may be educated in Spiritual truth. I cannot imagine what Spiritual societies are thinking about when they thus neglect the interests of the children. The Church, much wiser than we, moves heaven and earth to draw children into its Sunday-schools. It depends upon its Sunday-schools to replenish its pews, but Spiritualists apparently enjoy their meetings, their circles and seances without a thought or care as to whether Spiritualism lives or dies when they are through with it.

This indifference to the children's spiritual welfare I call criminal neglect—nothing less—for their lives here and hereafter may be unfavorably affected by it.

The solitary case in which the anniversary of modern Spiritualism was made of interest to the children was at the Spiritual Temple, on Exeter and Newbury streets, Boston, which society had a spiritual tree for its Sunday-school, observing that day as the Christmas Day of Spiritualism. I think the idea a good one, and worthy of general adoption, for it gives the children an interest in the anniversary exercises, and will be a season to look forward to; connected as it would be in their minds with a pleasing observance, the effect would be lasting. But whether this custom is followed or not, let us wake up to the duty we owe the children.

JANE D. CHURCHILL.

Gems from J. R. Buchanan's "The New Education."

The science of man demands a revolution in education.

We need true churches and true colleges, whose walls are not stained by human blood.

The reign of fraud will never cease until each man is taught that life presents this sharp alternative—useful production, or the life of a vampire.

When industrial education shall have become universal, poverty and pauperism will be submerged, as the Desert of Sahara will be gone when the ocean flood is let in upon it.

Industrial occupation, songs and love are certainly the three chief powers in moral education.

Songs are the highways of angels to human hearts.

Rulership belongs to talent and force; leadership to genius and consecration.

It is brave, generous and loving toil which develops all that is good.

Every tender, loving, reverent emotion is a religious exercise, and develops the religious nature.

As certainly as we can develop the lower can we develop the higher elements of humanity.

The first moral duty incumbent on every human being is that of self-support.

The elevation of self and the elevation of society are inseparably associated.

Gathered by C. W. Cook.

The Evolution of The Devil. By Henry Frank. It contains 66 pages, divided into ten chapters, and is gotten up in the best style of pamphlet form. Price 25 cents. For sale at this office.

Mediums and Mediumship.

TO THE EDITOR:—I have been requested to send you the following poem for republication. I published it in 1874, yet recent events seem especially to call for it now. Was it prophetic then? And that friend of mediums, THE PROGRESSIVE THINKER, seems to be the very channel through which it should again reach the public:

MEDIUMS AND MEDIUMSHIP.

Behold the noble work they do,
Whose nature angels bless;
While in true love and wisdom, too,
They live in righteousness.

The proud and great (?) assail them oft,
With words as black as night,
But still in faith they look aloft
And follow still the right.

While foes without, and foes within,
Their characters assail,
The persecuted medium
To cruel cross they nail.

The ignorant, who scarce discern
A single law of God,
Are ever willing still to burn
Or torture with their rod.

But, oh! it is a thought most sad
That those who know the right
Should persecute, with jealous hate,
A single soul of light.

Yet, in all ages of the world,
The enemies most dire
Are those, like vipers secret curled
Within your own camp fire.

Then, mediums, be ever calm,
Whatever foes or friends may do,
And always pity more than blame
Whoe'er would injure you.

For in the stillness of the calm,
Or mighty roar of storm,
The righteous never shall be harmed,
But waited nearer home.

Then let the world in folly rail,
Go ye, your duty do,
And ever o'er life's ocean sail
In harmony most true.

Bless those who'd tarnish your good name,
Whatever they may do,
Be ye upright, and let your aim
Be "ever just and true!"

In love and wisdom work for all,
And angels will be near,
Their strength to give that ye ne'er fall,
But rise from year to year.

The world of foes and seeming friends
Shall thus be put to shame,
And humbly try to make amends
For slandering your name.

Then, ever on in duty press
Through sorrow, grief and pain,
Through pleasure, too, and happiness,
Your harmony maintain.

Though all the world combine to curse
And crucify your souls,
Though malice black—and what is worse?—
Around your pathway rolls.

Be firm and true! Remember, too,
While journeying along,
That angels bright, aid with their light,
And love shall conquer all that's wrong.

—C. W. Cook.

Seances with Mrs. M. E. Williams.

Many times since coming East I have thought to write you an account of the extraordinary things I have seen and heard in many seances and circles, notably at Mrs. M. E. Williams' bi-weekly sessions, where scores of the elite of New York City regularly gather and witness the most astounding physical manifestations, materialization and dematerialization, ethereal or cloud-like impersonations, child spirits running all about the room, independent voices in all pitches of tone, from the deepest bass to the highest treble, and then go away to come again and again, till curiosity and wonder are forgotten, and all is accepted as we take the mysteries of natural, ordinary life, the occurrence of morning sunrise and evening sunset, the procession of the seasons, youth and old age, etc.

Within the past five years I have heard the materialized speech of more than three thousand spirit conversations, and in all modern languages, the same being heard by many more with me in the same room. I have seen the faces and forms, and felt the ice-cold touch of the polarized fingers of certainly from one thousand to two thousand of my friends, acquaintances and relatives, many of which exhibitions have been in great public halls, in New York City, and in the crowded presence of many hundreds of breathless spectators. General Sheridan passed away 1885, General Grant in 1888, and General Sherman in 1891, each at intervals of three years from each other; but only two of this glorious military trinity have as yet appeared in materialized form to greet us and speak to us, and that the two last—Grant and Sherman.

Old Tecumseh, or Uncle Billy, as hosts of us still love to call him, came a few evenings ago, at Mrs. W.'s cabinet doors, in full regalia, and talked as only he could talk, and in such perfect facial and figure likeness as every old veteran would recognize; and in all probability he will celebrate the coming Decoration Day with another and grander manifestation, and in company, we hope, with Grant and Lincoln in one group; that is, if sufficient magnetism is afforded, the chief element requisite being nerve fluid, or flow of harmonious animal electricity of the human grade. Let us only learn how to build this invisible yet physical material bridge, and we shall not lack in vividness or numbers of apparitions from spirit side of life.

J. C. DAVIS.
P. S.—Last Decoration Day (1891), at the Williams Temple, a perfect pageant of glorified ones appeared—old soldiers in forage caps, waving spirit banners, and joining in the singing, etc. Of such things I have more than one hundred consecutive full accounts and records; but no paper has room for them, or, at least, seems to have, unless space is paid for as an advertisement, and Mrs. W. needs no advertising, for her house is as crowded as the columns of your paper, and mere curiosity hunters and Philistines are being constantly, but politely, dismissed at the doors. Scientists and honest and spiritual-minded inquirers are welcomed. And in whatever part of the city she goes, to any private house, the same wonderful visitations occur, and that without any Jacob's-ladder being let down.

Seance with Dr. Slade.

EDITOR PROGRESSIVE THINKER:—In St. Paul, Minn., this week on business, I found Dr. Henry Slade, the world-renowned slate-writing medium, was there, and I got an appointment with him for a sitting. This man has been before the public so long in this role, and is so well-known that nothing I could add would help or hurt him; yet what I saw and felt on that occasion I am going to impart to you.

A common kitchen table and school slates were used. I examined everything carefully, after which we sat down. The Doctor asked me to place my hands upon the table, placing his own left hand over both of mine. Immediately loud rapping came under the table. Together we then held two slates above the table, which I had examined and placed together myself. Loud writing commenced and at the moment was felt by myself. Opening the slates there was a slate-full in a bold hand, signed by Dr. Davis, who, Dr. Slade informed me, was his guide, or control. He asked me to write a question upon another slate. I wrote my question, asking if my father could send me a message. Through the Doctor's hand came a reply that "the spirit was not present." I then wrote another asking if my child could send me a message. On another slate was written a reply through the Doctor's hand with her name signed to it. In each case the Doctor did not know my question. During this time I sat with my slate held under the table in my right hand, and I found my arm forcibly held there until the writing was over.

The Doctor asked me to take two more clean slates, and we held these together above the table. A small pencil was placed between them, and the writing commenced. Opening them with difficulty, as they seemed glued together, I found a long letter signed by my father. Again we held two more slates in the same manner, and got a message from my child, who signed her name in full, and not until then did the Doctor know my name. These things may be done every day, but I will give something more, which I do not think by any means "a simple trick," as I have heard slate-writing declared. The Doctor took another slate, and placing a small pencil upon it, he held it under the table. I heard it knock against the table leg; then heard it thrown up against the bottom of the table. The Doctor then moved back, and the slate was thrown up in the air, above the edge of the table twice, and out on the floor, in full view.

As the first letter written was of a prophetic and rather startling nature, I will give it, as of possible interest to others:

"DEAR FRIENDS: Spiritualism never can be put down by man's unbelief or doubt. It is a natural law of God. Every year you will see the progress this truth is making all over the world. It will take its place in the hearts and souls of thinking men and women. More mediums will be developed in this year than in the past ten. I am yours,

DR. DAVIS."

This phenomena I do not propose to theorize upon. I simply give what I saw, and vouch for the truth of it, but am disinclined to dogmatize as to its explanation. This is exactly what I want done. I am after just this kind of light. If these things are "simple tricks," why have I never seen them before, and received an explanation from some of those who can do them and explain them? I can conceive of no trick which, in broad daylight, will, under the circumstances I describe, give me writings in unmistakable words of my father and my little girl, over their proper names in life, each unknown to any in the room but myself; and if the writings, how can the power I feel when held against the table, the Doctor busy writing opposite, be explained, and how do slates bang around under a table loose, and fly around a room with no visible human aid? Who will find a theory that does not lead me into the invisible?

ALPHA AND OMEGA.

Pontiac, Mich.

Margaret Fox-Kane.

EDITOR OF THE PROGRESSIVE THINKER:—To Kate and Margaret Fox the world owes a great debt of gratitude. It was through them, when children, that spirit-return became an established fact, and the least that Spiritualists can do is to see that Margaret shall not suffer for want of the necessities of life. A mere trifle contributed by even a few hundred of the millions of American Spiritualists would amply suffice for her support.

Are there not one hundred among us that will subscribe from year to year for this purpose, say the sum of four dollars, payable in instalments of one dollar each on the regular quarter days? The subscription might be for one year only, like the subscription to a newspaper, for there would be little cause to fear that the full number would not be kept up so long as the fund shall be needed. Of course I should be glad to make one of the hundred.

The subscriptions might be forwarded directly to Mr. Frederick F. Cook, who, I doubt not, would kindly consent to receive and apply the fund to Margaret's support.

That, strongly tempted, she once fell from grace, cannot justly cancel the debt we owe her. As all Spiritualists well know, the very mediumship through which spirit-return became possible, opened the way for those evil influences that caused her fall.

Mr. Cook's address, as advertised, is No. 79 Fourth Avenue, New York City.

FRANCIS J. LIPPITT.

Washington, D. C.

POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10 cents.

Prophet, Priest and King.

The Bible indicates that in some future time every man shall be his own prophet, priest and king, and what is true of man is also true of woman, and affirms that these three offices are to be held and practiced by one person. The word prophet means seer, teacher, singer, or spiritual medium. The last is the true meaning. He is supposed by many to be the mouthpiece of God. A priest is a person, anointed, set apart, dedicated and appointed to offer sacrifices, hymns, prayers, etc., to God. A king is a chief ruler of a province, country or nation, and was formerly supposed to acquire and hold this position by divine right.

Now, since Spiritualism has been accepted by at least 12,000,000 people of this country, and some say 15,000,000, we have reached a point of progressive spiritual unfoldment in which these triple offices are gracefully and successfully held by one person. I take it as a demonstrated fact that Spiritualism is true, is the great light of the nineteenth century, and that any honest and persevering seeker will so find it. If he neglects to investigate, or puts it aside with a contemptuous "pooh! pooh!" the loss is his.

Spiritualism finds no angry and avenging God, no lost and ruined race, bruised and mangled by the fall of Adam and Eve, consequently has no dead or dying God as an atonement to quell the wrath of the other two gods (who, by the way, are exactly alike, being equal in power and glory); no personal devil; no endless, fiery hell, "densely crammed with infants damned," and the larger part of mankind for the past six hundred years. I say that since all these barbaric myths have been swept away, and in their place we find the reign of infinite law, intelligence, love and power, we may become our own prophet, priest and king, to call to our aid the loved but not lost in our own, perhaps, humble homes, and who will aid in a broad, liberal and scientific education as fast as we can receive it, without money and without price.

Educate to seership, to officiate at the altar of spiritual gifts, and to exercise kingly control over all the powers and passions of body and soul, fully comprehending the fact that we must reap as we sow; that there is not in the wide universe any scheme of salvation to pardon sin, to save anyone from the consequences of his acts, physically or spiritually.

Sin implies injury to the party sinned against. You may sin against a fellowman in his injury, but can you injure God, or the grand soul of nature, which knows no change nor feels no injury? Nay, verily.

It is sometimes said that we break the laws of nature, but the fact is they break us; and the sooner we return to obedience the more promptly we will be healed. The healing power is in us. The same is true of all the living kingdoms of nature—beast, bird, insect, tree and plant. Strike the bit of an axe into a thrifty tree, and in a few years the wound is healed—only the scar remains. So with the physical and spiritual body. The only atonement needed is to live in harmony with nature. If we run counter to her laws and modes of operation, her lash will give the sting of pain, and pain is beneficial as a danger signal. How simple, cheap and gracious is this mode of intellectual, moral and physical progress for man as compared with church method.

Consider the question of dollars a moment. It is estimated we have about 80,000 priests in this country, and, on an average, four members in each parish, making an army of 320,000 persons to be fed and clothed and donated. Suppose that each priest receives \$1,000 annual salary (a low estimate), making \$800,000. Now count 65,000 church edifices, cathedrals, etc., costing, on a fair average, \$10,000 each, \$650,000, for small towns and cities, and 10,000 gorgeous temples, cathedrals and tabernacles of large Eastern cities, costing millions. Hark! Coming from these churches do you hear, "Come ye to the waters! Come, buy milk and honey, without money and without price!" Salvation's free, is it? No tax on this immense church property! Oh, men! Protestants, Catholics, toilers in mine, forge and field, don't be slaves to creeds, priests and bibles any longer. I have been there. I pity you. There is a cheaper, plainer and better way to happiness here, and endless progress and heavenly joys hereafter. All this vast expense and effort are to sustain dogmas that are not true. We must unlearn what we have learned amiss. D. R. HIGBIE, M. D.

Wisdom's Royal Throne.

"THE PROGRESSIVE THINKER" IS HER ABIDING-PLACE.

Where can Wisdom be found, and where is the place of Understanding? Man has discovered her abiding-place, and she can be found in the land of the living! Her Supreme Majesty has established her throne and permanent headquarters in the columns of THE PROGRESSIVE THINKER, where her pure, condensed cream—that is, TRUTH—which is the elixir of life, and the emancipator of our race from the infernal thralldom of priestcraft and superstition, can be found in great abundance.

O friends, lovers of virtue, wisdom and truth, you who would promulgate liberty and righteousness, let us emulate each other with eager enthusiasm in scattering among this benighted and priest-ridden people these sacred pages, that glean truth from a myriad ages, and contain the purest, holiest and richest thoughts of ancient and modern sages.

JOHN OSENBAUGH.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

The Home on the Farm.

TO MY AGED SISTER.

Remember you the square-built house
Where all my memories warm,
The humble spot where you were wooed,
The home upon the farm?

In front the well, with homely curb,
And bucket swinging high,
Up from its depths the water came
As clear as from the sky.

And children, flocking from the school,
Allured by thirst and play,
Never tired of being there,
But came as sure as day.

The tree, where sped the nooning hour,
Was near the well, you know:
There father dropped his work the while,
And hung his scythe on hoe.

The picket-gate upon the road,
How that calls up the past!
'Gainst it your merry lover leaned,
And broke the hinge at last.

You don't forget the dear old barn—
The end that sagged askew;
The ridge where posed the cooling dove,
And eaves where swallows flew?

Our creek, now hid in willow banks,
Now winding through the grain;
Along its edge we used to stroll,
Then wander up the lane.

And roam across those pasture hills
(So starred with violets bright),
Too rich, we thought, for us to own,
But made for God's delight.

The lark upon the mullen-stalk,
That glanced around so keen,
Was anxious lest we children had
Her tiny nestlings seen.

But ah! that orchard on the hill,
With Eva buried there;
O'er whom, our gentle dying one,
We bowed in humble prayer.

To it in nightly pilgrimage
With laden foot I went,
And at this mecca of my soul
My hopes and tears were spent.

And just beyond our three-board fence,
The house we worshipped in;
How oft we heard the text explained,
With cautions not to sin.

It was, for every district 'round,
The center for the crowd;
On Sunday all our neighbors came,
By homely seats they bowed.

And shall we have another home,
A mansion sure to stand,
Beneath a never-clouded sun,
Far off in Summerland?

Not far the angels answer back,
That home we can discern,
And soon you'll reach its jeweled gates,
They're just around the turn.

—E. D. SHAW.

A Spirit Operator.

In my younger days I was a telegraph operator. I was working as extra on the I. C. R. R., in 1872. That winter I was called to go to Webster City, Iowa, to relieve an operator who wished a vacation, in order to go to Monticello, Iowa, and get married. His name was Sam Matthews. The agent of the station was Kennedy. After Sam had been gone about two weeks, the weather was quite cold. On Sunday, operators were not required to be on duty only during arrival of passenger-trains. It was my custom to go to the depot, and build a fire in the passenger-room about one hour before train time, so as to have it warm for passengers. While doing this, I noticed on this particular Sunday my instrument was writing: "Sam, Sam, Sam." I did not pay any attention to it, thinking it was some one "fooling on the line," as all operators know this is quite frequently done. After I had my fire made I went into the freight-house after a scuttle of coal. All the time the instrument kept up the writing: "Sam, Sam, Sam." It was the rule of the telegraph company, if an operator left his office, to "cut out" his instrument. I thought I would go up to the Wilson House and stay until it got warm in the office. I stepped up to my telegraph table with the object of cutting my instruments out, when lo and behold! they were already cut out. I had not cut them. Now the strange part comes. The instrument was still rattling off, "Sam, Sam, Sam." Now all operators are aware it is impossible for instruments to be written on, unless connected with the main line, much less write when independent. You can imagine how I felt under the circumstances. I examined my instruments carefully, all the time it keeping up the call, "Sam, Sam, Sam." I finally cut in on main line, when immediately Iowa Falls was calling my office. I answered. The operator asked me where I had been; that A. R. (that was the train dispatcher's call at Waterloo), had been calling me. He then asked me if I had heard the news. I said "No." He then said that Sam Matthews was dead, died with hemorrhage of the lungs a few days after being married.

W. BROCKWAY.

Notes from G. G. W. Van Horn.

I arrived in this city the 27th of May. I held forth at 3 and 8 P. M., at Mansur Hall, Sunday, the 22d, two spiritual services, to good and interested audiences. By request of many influential friends (who propose another organization soon), I will hold two more services only, at same hall, Sunday, the 29th. I will depart for St. Louis, Mo., the 31st, where I will engage in pioneer work during June; thence westward to the camp meetings. The very latest magnetic demonstrations by ENRAPPO, also phenomenal test messages, are astonishing to a great degree these Hoosier natives, and many mediums are being instantaneously unfolded in the audience. This is a good field for phenomenal mediums. The cry still is: Give us more phenomena and less talk, and bring forth the spirits to us. I am now stopping at Enterprise Hotel, room 30. G. G. W. VAN HORN. Indianapolis, Ind.

"Mind Reading and Beyond," a scholarly statement of the whole subject, with instructions plainly given how to train one's self in mind reading. By W. A. Hovey. Price \$1.25. For sale at this office.

THE BLOOMINGTON CRITIC.

Working to Convince Bundy of the Errors of His Ways.

AND, IF POSSIBLE, MAKE AN ANGEL OF HIM.

In the *Religio-Philosophical Journal* of April 16th, the medium-lighter says: "The Journal can forgive a sin where repentance and amendment follow. It can condone a fault 'when honestly but mistakenly committed.' It can take the hand of the outcast of what 'ever grade, and do what it can to elevate, 'purify and make sacred a true manhood and 'womanhood.'"

This quotation is from an article entitled, "The Journal's Attitude."

The article is, I think, a fair showing of said attitude. Please note it is not claimed that the *Journal* can do anything to reform the erring, and to restore them to a true manhood and womanhood. We must, therefore, in accordance with what it has always done (backed by our quoted statement), understand that it makes no claim to any ability to do anything of that kind, and must rest as contented as we can with the little that it says it can do.

It is pertinent to ask, however, if what it can do is the measure of what it does do?

Does anyone remember of any instance of its doing any act of the kind it claims it can do? Did it ever say anything that was a bit like forgiveness of any one or any thing? In the *Journal's* history, since Quixote took charge of it, or in the memories of all our people, or in the full record kept by Quixter God, I do not believe there is an instance of that kind noted.

True manhood and true womanhood needs no effort of his to make it sacred. His bombast about it is one more instance of his Quixotic foolishness. It is a work of supererogation, more in accord with an old creed that he is supposed to sympathize with than it is with a sensible appreciation of the actual sacredness of true manhood and true womanhood.

Did he ever do the more practical work of reaching out a helping hand to any fallen one, and helping him or her to rise again, and to again become a true man or true woman?

Please remember he does not claim that he can do that. Neither does anybody believe that his efforts have ever been devoted to that kind of work.

I think if anyone waits to be reformed until Bundy helps him, his waiting is likely to be as tedious as the long waiting of that Wandering Jew.

Does anyone believe that he would be faithful to his best friend if that friend was unjustly and maliciously assailed and persecuted? Does anyone believe that he has any doubt but what Mrs. Maud Lord-Drake is a good medium, and a true woman? Yet, does anyone suppose for a moment that he will ever pen a word in any way favorable to her, relative to the injustice suffered by her recently at Kansas City?

Mediums can, by noting these things, determine what to expect if they should ever be so unfortunate as to be the victims of such fiendishness as Mrs. Lord experienced. It will help them to understand what Bundy will do with as much certainty as he has told us what he can do.

There is one thing Bundy does not do: He never shows that in his make-up there is the least particle of that element the exercise of which is called "Charity."

There is one other thing that he may do sometimes. I wonder if he does not sometimes feel ashamed of what he does do, and of himself generally, too? GEO. BROOKS.

Camp-Meeting Notes.

TO THE EDITOR:—Since my previous letter preparations have been going on rapidly, and each day sees the movement nearing perfection. Among those who will be with us as workers at our camp are Prof. J. Clegg Wright, Moses and Mattie E. Hull, Mrs. Virginia Rowe, of Jackson, Mich.; Frank N. Foster, spirit photographer; Benj. F. Foster, medium for physical manifestations in the light; C. E. Winans, materializing medium, and many others from the East and South, in addition to the mediums of Minneapolis and St. Paul, who cannot be surpassed in any section of the country. Hotel and eating-house arrangements will be made, and at low rates, and tents will be furnished by the association at reasonable prices.

Negotiations are in progress looking towards the establishing of a steamboat connection between St. Paul and Merrimac Island, with good prospects of success. If carried out a boat will make regular trips between the camp grounds and St. Paul and Minnehaha Falls, connecting with the electric cars for Minneapolis. Please correspond with me at once in regard to the accommodations on the grounds. W. H. BACH, Sec'y. St. Paul, Minn.

New Society of Ethical Spiritualists, New York.

Sunday, May 1, Mr. J. L. McCreery, of Washington, D. C., gave two very instructive illustrated lectures before the New Society of Ethical Spiritualists, on the "Brain and Nervous System." Mr. McCreery is the well-known author of the volume of published poems entitled, "Songs of Toil and Triumph." The second Sunday in the month, Mrs. Phoebe Hannaford lectured morning and evening. At the close of the evening lecture she recited Mrs. Harriet Beecher Stowe's beautiful poem, "Where is the Spiritland?" Rev. E. B. Fairchild, of Washington, lectured on the 15th, morning and evenings. His advocacy of a belief in the higher manifestations of spiritual power was earnest and impressive. In the evening he related his own experience in obtaining psychic phenomena. It was marvelous, and to the audience very convincing. M. H. QUINN.

Lilian L. Wood Gives Her Experience.

GENUINE SPIRIT PICTURES.

Whilst serving the Wichita society during the month of March I became acquainted with Mr. Jacob Rife, the medium through whose medial powers the pictures now in my possession were produced. In order to be thoroughly satisfied in my own mind as to their being genuine spirit pictures, I purchased my own plates at the Lawrence drug store, and carried them to the artist who had been selected to do the work. Mr. Rife and wife went with me, but at no time did they touch the box that held the plates. I at once made known my business to the artist, telling him that I wished to sit for my picture under certain conditions. He readily gave his consent to what I asked of him: that I be allowed to examine the holder, which I did, taking it apart, to see that there was nothing that could possibly cast a figure upon the plate; and that I also be allowed into the dark room and place the plate in the holder, not allowing him to touch either plate or holder. I then carried the holder into the room where the picture was to be taken, and placed it in the camera. Mr. Rife then put his hands upon the camera, holding them there for the space of three minutes, at the end of which time he said that all was there that would come. I then took the holder out of the camera and carried it into the dark room. Then taking the plate out of the holder, I held it while the artist poured a solution he had prepared over it. As my own features became visible, two other faces developed simultaneously, one of them being a very good likeness of my sister's little girl; the other I have not yet been able to recognize. I also obtained two other pictures through the mediumship of Mr. Rife, at another sitting, and though I have not, as yet, been able to identify them, I have no doubt as to their being genuine spirit pictures, as they were obtained under the same strict test conditions, as the plates were never out of my possession except when in the camera, whilst I was sitting for the pictures; and at that time it would have been simply impossible for Mr. Rife or the artist to have removed the plate and substituted another for it, as I was very careful not to remove my eyes from the camera until Mr. Rife said the work was done. I can heartily recommend Mr. Rife as a thorough good medium for this phase of mediumship, and hope the world may hear more of him in the near future. I also met Mr. William Smith, of Wichita, who has this same phase nicely developed, besides being a good clairvoyant and healer. Taking it all in all, Wichita has her full quota of mediums, who will do good work when fully developed.

Letter from Pope Pius IX. to Jefferson Davis.

TO THE ILLUSTRIOUS AND HONORABLE JEFFERSON DAVIS, PRESIDENT OF THE CONFEDERATE STATES OF AMERICA:

Illustrious and Honorable Sir—Greeting: We recently received, with all the kindness due to him, the envoy sent by your excellency to convey to us your letter, dated the 23d of the month of September of the present year. It was certainly a cause of no ordinary rejoicing to us to be informed by this gentleman and by the letter of your excellency of the lively satisfaction you experienced and of the deep sense of gratitude you entertained towards us, illustrious and honorable sir, when you first perused our letters addressed to those venerable brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, on the 18th of October of last year, in which we again and again strongly urged and exhorted those venerable brothers, on account of their great piety and Episcopal solicitude, to make it the object of their constant efforts and of their earnest study, acting thus in our name, to put an end to that fatal civil war prevailing in that country, and to re-establish among the American people peace and concord, as well as feelings of mutual charity and love. It was peculiarly gratifying to us to hear that you, illustrious and honorable sir, as well as the people whom you govern, are animated by the same desire for peace and tranquility which we so earnestly inculcated in the letters addressed to said venerable brothers. Would to God that the other inhabitants of those regions (the Northern people) and their rulers, seriously reflecting upon the fearful nature of intestine warfare, might, in a dispassionate mood, hearken to and adopt the counsels of peace! We on our part shall not cease offering up our most fervent prayers to Almighty God, begging and supplicating him in his goodness to pour out upon all the people of America a spirit of Christian charity and peace, and to rescue them from the multitudes of evil now afflicting them. We also pray the same all-clement Lord of mercies to shine upon your excellency the light of his divine grace, and to unite you and ourselves in bonds of perfect love.

Given at Rome, at St. Peter's, the 3d day of December, 1863, in the eighteenth year of our pontificate. Pius, P. P. IX.

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AFFECTIONATELY INSCRIBED TO MRS. J. A. A.

There is a song in my heart for you, my friend,
That shall live forever and aye!
It is one that a mystic do gladly extend
To a pilgrim who senses the limitless end,
But who sees not the steps by which to ascend
To the realms of endless day.
And my song, I trust, with a grateful heart,
Thrills with that goodness by which you impart
True help on an orphan's way.
There's a mother in heaven, and another I know,
Who rejoice in the steps you are taking;
They are weaving a garland to illumine your brow,
Made up of the deeds and the gifts you bestow,
Though your mother-heart be breaking;
But these are the "steps" on the endless road
That advance and uplift on the way to God.
—Geo. P. McIntyre.

My Beautiful Dream.

In the evening's hush a holy calm
Falls over my spirit with fragrant balm,
And through memory's aisles, on wings of air,
I float back to childhood's days so fair.
And I feel in my heart, in place of a tomb,
There are many beautiful flowers in bloom,
And the face I loved in the long ago,
Seems ever near in my hour of woe.
Oft like a picture in a beautiful dream,
That face appears with a luminous gleam,
Till, lost in the tints of the dying day,
My spirit is bathed in its dewy spray.
And again when the morn and its duties appear,
And my heart is heavy with sorrow and fear,
That beautiful vision and angel-face
Has given my spirit more patience and grace.
And ever I find in this turbulent life,
When weary and worn in the battle of life,
That over the waves of my passionate will
Falls the words of one who loves me still.
And o'er my spirit this beautiful dream,
With the radiant light of an orient gleam,
Will rise to view in pictured art,
And touch with peace my troubled heart.
—Bishop A. Beals.

The Rose, Lily and Grass.

The rose is praised for its beaming face,
The lily for saintly whiteness;
We love this bloom for its languid grace,
And that for its airy lightness.
We say of the oak, "How grand of girth!"
Of the willow we say, "How slender!"
And yet to soft grass, clothing earth,
How slight is the praise we render!
But the grass knows well, in her secret heart,
How we love her cool, green raiment,
So she plays in silence her lovely part,
And cares not at all for payment.
Each year her buttercups nod and drowse,
With sun and dew brimming over;
Each year she pleases the greedy cows
With oceans of honeyed clover.
Each year on the earth's wide breast she waves,
From spring until stern November;
And then she remembers so many graves
That no one else will remember!
And while she serves us with gladness mute,
In return for such sweet dealings
We tread her carefully under foot,
Yet we never wound her feelings.
—Edgar Fawcett.

Camp-meeting at Denver.

Mrs. L. E. Taylor, of Denver, Colorado, has decided to open her park and grove located in the suburbs of Denver, Colorado, and known as Rocky Mountain Lake. These grounds have been open for sometime for picnics and other public purposes, but this year they have been nicely fitted up with boats, bathing-houses, swings and ice cream parlors, all in perfect order. There is a large dance hall and pavilion which seats 1,000 people. The grounds are, no doubt, the finest this side of Chicago. The lake is large, and surrounded by shade trees. There are some 5,000 acres of land, all open to the campers. This will be considered probably one of the finest camping grounds yet offered to the Spiritualists. Mediums everywhere should not fail to visit this meeting. The best talent in the country will be engaged. The railroad company has laid a track to the gate of the park—20 minutes ride from the center of the city, and you are on the grounds. It will be a treat for the Spiritualists west of Chicago to enjoy a two weeks' harvest of spiritual food here. The first of September the meeting will open. Any information can be had by addressing Mrs. L. E. Taylor, 336 Gallop avenue, Denver, Colorado; or Mrs. S. M. Bartholmes, 911 Sixteenth street, Denver. S. M. B.

G. W. Peters and not O. M. Peters.

TO THE EDITOR:—I desire to call your attention to an error in this week's issue of your valuable paper. In a communication from Mrs. Rockhill, of Alliance, Ohio, my name reads O. M. Peters, and it should be C. W. Peters. My work at Alliance, O., met with good success. The Independent Church seats from five to six hundred people and was well filled, despite the inclemency of the weather and the anathemas of the clergy. Any person casting his eye over the sea of up-turned faces, with intelligent expressions, broad foreheads, and high coronal developments, which were assembled at our lectures, would have perceived a signal refutation of the assertion which places Spiritualists, as a class, among the unreasoning and credulous portions of the community. I am again lecturing for the Progressive Thinkers of Rochester, Indiana. This society is making rapid progress. Last September there were about half a dozen Spiritualists in this town; to-day they will number one hundred. A number have advanced beyond the mere phenomenal stage of the spiritual unfolding, who begin more or less to appreciate its humanitarian and religious bearings, and who are striving to practically apply the truths they have received to individual and social life. The aspect of things is highly encouraging. Your valuable paper is appreciated here. Long may it live. Greetings to all personal friends. CHARLES W. PETERS. Rochester, Ind.

A Lecture on the "Morality of Dancing." By M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents. For sale at this office.

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SATURDAY, JUNE 4, 1892.



A SPIRITUALIST?"

ONE OF THE MOST REMARKABLE BOOKS OF MODERN TIMES. BY MRS. N. C. MAYNARD. EVERY SPIRITUALIST IN AMERICA SHOULD READ IT.

Facts for the Thoughtful.

Some fifteen years ago the whole country was outraged by the report that one Dr. L. J. Russel, of Bell county, Texas, was decoyed from his home, under pretense of professional business, and then set upon by masked men and severely whipped. The charge against him was that he was a Liberal, that he publicly advocated his religious views to the prejudice of Christianity, and that infidelity would not be tolerated in Texas. Under cover of masks and darkness, the Doctor was unable to identify the modern inquisitors; but he has pursued his even way without bluster or fear. Fifteen years have worked mighty revolutions throughout the country, and in no part of it is it more marked than in Texas. Now liberal lecturers traverse every part of the State, giving discourses in all the principal cities, and are nowhere molested; on the contrary, they are favored with large and appreciative audiences.

Within the last month all the facts relating to the barbarity inflicted on Dr. Russel have come to light. The very tools of Christian hate have come forward and volunteered full statements, under oath, of all the details of the crime. One of the leading actors wrote Dr. Russel a few weeks ago:

"I belonged to the church at that time and had no better sense than to believe I was doing God's service. . . I have many friends who are infidels, and I have never had one wrinkle me in a transaction; hence I believe they do right because it is right, not because they are afraid the Devil will catch them."

Did any one ever hear of a Liberal resorting to violence to put down opposition to his views? Is it not invariably true that it is the enslavers of humanity who fancy that they are the pets of heaven, and as such tyrannize over all others? Will the world be ever free while this spirit of oppression, in the name of an angry God, continues its brutal work? Were outrages practiced on disbelievers, otherwise heretics, any worse when committed by Catholics than by Protestants? These cruelties being common to every form of Christianity, whether the Greek church in Russia, driving out and torturing Jews; in Catholic countries in silencing opposition; in Protestant countries in all sorts of excesses,—is there not something diametrically wrong in the system which fosters violence? And is it not a duty every lover of the race owes his fellows and coming generations to labor to eradicate a system which breeds tyranny and brutalizes the world?

Hell Fire—Its Latest Version.

One of the most honest orthodox Christians we ever knew, who believed in the damnation of non-elect infants and the great majority of mankind, and who vicariously atoned for himself and a few others, recently passed from the land of shadows to that of reality, and has just returned to tell us: "A belief in creeds is of no great account; there are more creeds burned here every day than you could conceive. That is the only hell-fire here."

ONE SENSIBLE "PLANK."

To Debar the Physically Unfit from Entering the Bonds of Wedlock.

Thank God that in a very comprehensive sense indeed this is a free country. A man or woman can become famous if they have the genius, as a mechanic, artist, sculptor, scientist, author, crank, or even common scold. The chance for prominence and distinction in this nation is very large and widely known. If a person aspires to messiahship, the field for that distinguished honor is at once disclosed to his enraptured vision, and like our colored messiah, a self-sacrificing waiter in a restaurant—or like our adventuresome Dr. Teed,—he can, if he find followers, establish any kind of creed, and move in a realm where he is master of all he surveys. He will not be seriously molested by claiming that he is a messiah, and even he can claim to be God himself, and yet be allowed to roam through the streets of Chicago unmolested.

The air of America is inspiring. It is productive of cranks of all kinds, and culminates in a new creed once about every twenty-four hours, and this changes in no small degree the religious aspect of the entire world. This is in accordance with the impulses of the present enlightened age.

There is nothing whatever discouraging to us when we hear some one announcing that he is the only Jesus, and that his doctrines are the only true ones, and that he knows more of God than anybody else in all this vast universe. We do not consider this fact in any degree discouraging, but entertain the idea that it is a very hopeful sign. There is no end to the struggle for truth in this age of the world, and even a new Bible is announced now and then, and it readily finds many distinguished believers and devoted followers. The assertion by one messiah that the earth is flat and that our present astronomical calculations are all a myth, is no setback to its future popularity and acceptance. Even the startling announcement that man can live forever on this earth without passing through the change called death, is at first rejected, then spat upon, then carefully examined, and finally accepted, by scores, as God's truth. One distinguished lady in the South is growing rich in teaching that innocent but comprehensive vagary, while our Messiah Teed is trying to win distinction on the same ground. If a religion, or creed, or code of belief, is absurd, contrary to mathematics, science or philosophy, that fact is no bar against its recognition: it will find plenty of believers. But all this, even, is a hopeful sign. It shows most truly that the masses are groping in ignorance, and like a drowning man, are willing to clasp at a straw.

The latest venture in the large and comprehensive domain of pure and undiluted "liberty" is being made by that eminently distinguished lady, Victoria C. Woodhull-Martin. Her name should be whispered with a certain reverential spirit that almost approaches adoration. Such marvelous pretensions; such an inexhaustible storehouse of self-assurance; such marvelous tenacity in her pursuit for distinction; such unbounded success in securing a good husband, and such unlimited intellectual and financial resources make Mrs. Victoria C. Woodhull-Martin the most remarkable woman of the present age, and will place her side by side in the annals of history with all the leading messiahs of this country and the Old World. Mrs. Woodhull-Martin not only aspires to be president—a laudable ambition—but she is absolutely sure that she will be. To a Tribune reporter, in language that cannot be misunderstood, she gravely said:

"It has been a prophecy that I should be made President of the United States in 1892. When I was married to Mr. Martin he knew that in 1892 my name would be in all the papers in this connection. I cannot explain to you the way in which I received the prophecy, nor how I arrived at a full understanding of it. But it is true. The philosophy of my teaching is getting more deeply grounded in this country every year, and between now and next November it will sweep as a storm over the land, and I shall receive a triumphant vindication at the hands of those who were once my traducers—no less a vindication than the presidency of this great country."

Our plan of campaign is simple. We have organized Victoria leagues in New York, Pittsburg, and here in Chicago. From these central leagues local Victoria leagues will be formed in every city, town and hamlet in the United States. Through these the philosophy of our teachings shall be made known, and before fall they shall be known to all.

"We shall return to London in two weeks, and in September next we will pay another visit to the United States. The convention which will nominate me as the standard-bearer of the new party will meet in Chicago in October. I have no doubt as to the success of our movement, and I know beyond the peradventure of a doubt that I shall be the next President of the United States. It is prophecy. It is my destiny."

A humanitarian government would stigmatize the marriage of the unfit as a crime; it would legislate to prevent the birth of the criminal, rather than legislate to punish him after he is born. It is true that imperfectly organized persons may be surrounded by such superior influences as will call forth only good acts or thoughts, but a change of influences merely is required to develop latent qualities. The method of human improvement by the action of better influences and examples is palliative merely, while a radical change must proceed from scientific propagation. The larger part of what is called crime is the result of hereditary instincts and habits, engendered by pernicious environments. The crime due to hereditary instincts—how is one to punish or judge it with any idea of justice? The

true criminals in the case are the parents."

The platform of Mrs. Woodhull is not so very bad (one plank being especially good), and being a Spiritualist, of course she will find many followers among them. But what is remarkable in this Tribune interview with Mrs. Woodhull-Martin is her sublime assurance that she is to succeed President Harrison. That sublime assurance is what distinguishes her. She is blind to legal restrictions; blind to the fact that defeat is certain; and cannot realize that the people of this country are not prepared for such an innovation as she proposes. But her presidential aspirations are perfectly harmless, and while it betokens a species of insanity, it will afford endless amusement to those engaged in the next presidential campaign. Let the distinguished lady have full swing, and entering the campaign with this one plank—"to debar the physically unfit from entering the bonds of wedlock," she will strike a deep, responsive chord in the hearts of the people, even if she doesn't get many votes.

Amusing Times at a Methodist Conference.

It was at Omaha, Neb., and the occasion was the address by Rev. Dr. Hayes, of Tennessee, a colored brother. He created a sensation by saying that the colored delegates had been ridiculed by the press, and attacking Dr. Charles Parkhurst, editor of Zion's Herald, for a recent article in that paper. The audience applauded tremendously, and Dr. Parkhurst, sitting at a table among the reporters, appeared to be dumfounded. In closing, the Rev. Mr. Hayes said the people of Omaha had treated the colored delegates like men, but they were grieved beyond expression at this insulting fling from one of the editors of this independent Methodist paper. The colored delegates were accustomed to that sort of thing in the South, but they did not look for it from a Northern editor. And thus it is in the church—discord there the same as everywhere else. Just read the following scintillations from the lips of Dr. Parkhurst, of New York. The Sun says that the sermon preached by him one Sunday lately to young men was slangy and irreverent. It was such a talk as might have been expected from a minister insensible to all considerations of delicacy as to take with him to a vile resort a Christian young man to dance with naked women. Here are a few of the expressions he used:

"Christ has taken out the only patent method of saving the world that is feasible."

"If you and I, each of us, have any wish to be a little redeemer, there is no other way to do but to put our feet in tracks left behind him by the great Redeemer."

"He was competent to save the world in part for the reason that he knew enough of the world to understand what he had to deal with."

"I can understand some of the angels, not in the redemption business, loafing along the celestial courts as the Son of God laid aside his glory and moved down to Bethlehem in Advent, arching their celestial brows and expostulating with him and rebuking him for venturing into the contacts of a world over which the serpent had so long dragged his scaly coils, and suggesting to him to dispatch a second or third-class angel down to this disgusting and sin-reeking world, with instructions to send back an affidavit of what he found there. My God! where would redemption have been?"

"The Old Testament was not rubbed out when the New Testament came. John does not make Moses a back number."

"If you, young man, strike concrete inquiry full on the brow, the man or the woman that you paralyze will feel precisely the same interest in making a relic out of you that the embittered people in Jerusalem did in driving nails into the feet and hands of Jesus Christ. Of that I could show you considerable documentary proof if you cared to see it."

In commenting on the above the Sun says: "The flippant irreverence of these remarks and their startling comparisons of the preacher's vile detective methods with the sublime sacrifice of Jesus Christ show how coarse and perverted are his conceptions of Christianity and how low is his spiritual tone. They are not words uttered in extemporaneous fervor. They are the language of a carefully prepared sermon of whose delivery he made previous announcement. They are the best he knows how to say on the subject, and they exhibit the highest elevation of thought and sentiment to which he can rise."

Forward.

That is what Julia Ward Howe says in the following language: "The history of political parties shows that the differences of men are not irreconcilable. Contests of honest opinion bring reconciliation. The logical hatreds are giving way. There are still divisions in the church universal, but not great gulfs as formerly. The spirit of the love of God and man permeates the church as it never did before. The way of humanity is forward, and not backward."

The good lady must bear in mind that Spiritualism has done more than anything else to abridge the size of this gulf. See how deep and wide and long it was forty years ago; and now it has been whittled down so much that one can in some places, metaphorically speaking, jump over it.

"New Thought."

The loss by fire has not discouraged Moses Hull; on the contrary it seems to have given him new energy. His monthly, New Thought, for July, is out, fresh, vigorous, interesting and instructive. Price, \$1 per year; single number, 10 cents. Send your subscription in at once, to 29 Chicago Terrace, Chicago, Illinois.



Camille, a Daughter of the People
 To our Patrons: We have presented you many attractions since we first commenced the publication of THE PROGRESSIVE THINKER, in fact, all who have had an opportunity to peruse its pages regularly will admit that it has surpassed all other spiritualistic publications, in its desire to interest and instruct its readers. Our summer attraction will be *Camille, a Daughter of the People*. It will charm you with its pathos, its grand truths and its unveiling of present evils. Written by one whose soul is illuminated with a light divine, and who lives to do good to humanity, and to leave the world better than he found it, its scintillations will rivet your attention, stir your sympathies, and make you in all respects wiser and better. Those who fail to read *Camille, a Daughter of the People*, will miss a rare treat.

The Brilliant Col. Ingersoll.

Col. Ingersoll is one of the most brilliant orators of the present age. His flights of eloquence are grand beyond conception, and his thrusts at the various orthodox churches are effective and penetrating. In none of his addresses before the public have we ever known him to speak disparagingly of Spiritualists in any sense whatever. In a late address at Denver, Col., he was reported as saying:

"The Spiritual love God more than they love people; they think a nun is a more holy woman than a mother. If a man wants to be happy here they call him earthly; if he is dead set on being happy in eternity they call him spiritual. I choose to be happy here, and the best way to do that is to make other people happy. Priests are devout and useless. They have set up establishments and take tolls of all mankind. They do the praying while other people do the working. Too much devotion to the unknown is damaging to earthly usefulness. Better love your wife than God. The infinite being can get along by strict economy without your help; you can make your wife happy and put more sunshine into her life. All our duties are within reach and no man is obliged to do what he cannot. Worldly people have always done what they could to make life worth living. The Spiritualists have done their utmost to make it a hell. They have tried to destroy human liberty and have preached desertion of this world for one they know nothing of. What matters it if men are clad in purple or in rags if this would be but the vestibule of an eternal home?"

When he speaks of Spiritualists he has, no doubt, been wrongly reported. Glance at the paragraph above. He commences to speak of the "spiritual" in the orthodox churches, and has no reference whatever to Spiritualists or Spiritualism. The reporter in one place has made "spiritual" into "Spiritualist." Col. Ingersoll never has and never will attack Spiritualism.

Anyone in the least degree critical can readily discern the mistake of the reporter in his address at Denver.

Thomas Lees writes:—Memorial services will be held at Cleveland, Ohio, under the auspices of the Children's Progressive Lyceum, on Sunday, June 5th, morning and evening, at Royal League Hall (Case building), Superior street, in memory of the workers and friends who have passed to spirit-life during the past twenty-five years.

Who Knows?

The golden rule, "Do unto others as ye would that they should do unto you," was written in letters of gold over the door of the palace of the Emperor Marcus Aurelius.—Press Item.

The value of that item, in the estimation of many, is lost when we learn that Marcus Aurelius was a Pagan, born at Rome, A. D. 121, long before Christianity was really known in that city. The Encyclopedia Britannica says: "It is evident he knew little of Christians, and absolutely nothing of Christian ethics." And yet, says this standard authority: "It is remarkable that his morality comes nearer than any other heathen system to that of the New Testament."

Marcus Aurelius was a voluminous writer, whose "Meditations" have survived the centuries, and are replete with wisdom. Indeed they are reputed "the most precious legacies of antiquity."

There is no evidence that the oldest of the gospels was in existence until after A. D. 173. By whom or where they were written no one knows. We find their best features reflected from the pen of the Roman Emperor before they were known to the world as Christian productions. Now it is not merely possible that some Alexandrian, having access to the great library stored in the Serapion, in writing the original gospel, from which it is very generally conceded the gospel writers made their principal drafts, gathered his best sayings from the writings of Aurelius? Who knows?

E. V. Wilson's Work.

No man has ever done better work for the cause of Spiritualism while on earth than E. V. Wilson. Thousands still remember his lectures and marvelous tests. His widow, venerable with age, and one of the best women that ever lived, has several copies of a work published by her husband. It treats of the phenomena and philosophy of Spiritualism, and sells for \$1.50. It is well worth the price. The widow is in destitute circumstances, and we hope she will be able to sell all the copies of her husband's work at once. Address Mrs. E. V. Wilson, 127 Courtland St., Chicago, Ill.

Faithful to Teachings.

A telegram from Omaha, Neb., of May 17th, to the Chicago News Record, says a week or two previous a young German farmer by the name of Wilhelm was brought before the insanity board, and it was found he was suffering from a mild form of religious insanity. He kept repeating: "If thine hand offend thee, cut it off and cast it from thee; and if thy eye offend thee, pluck it out." To gratify his friends, Wilhelm was left in their charge. The dispatch says: "Yesterday afternoon, while for a moment alone, Wilhelm took his razor and proceeded deliberately to encircle his right wrist, with an incision that went to the bone, being careful to cut every cord and every particle of muscle. Then he twisted it from the arm and threw it across the room. He began to cut into his right eye and had made a severe gash at the corner when he was discovered by friends."

"A mild case of religious insanity." But was he not obeying the directions of his Lord? That hand and that eye had offended him, and he preferred their loss to burning in hell-fire. Who will not honor his choice? The insanity was in the insane teachings which directed such a sacrifice, not in the poor victim, thoroughly imbued with its truth. The mother, sacrificing her child to appease an angry God, is identical in character with the late event. Discard insane teachings and much is done towards abolishing the insane acts which follow.

At Williamsport, Pa., the little society is holding its Sunday meetings in Knights of Labor Hall, with local talent only, and will continue until June 1, when its meetings will be held in the parlors of members of the society. A very pleasant and profitable series of box socials have been and are being held at the various residences, and they hope by this means to get sufficient means to start in on their "fall campaign" with a good speaker and larger audiences.

A subscriber writes: "The Progressive Thinker's Society had an exceptionally interesting meeting Sunday, May 22. Dr. J. H. Randall presides in a spirit that induces harmony and causes it to reign. His discourse on the 'Destruction of the Fear of Death' was very impressive. Mrs. Wood's remarks revealed that she was a student from the Temple of the Magi as well as a medium. Mrs. Denslow, a very clear, seer, inspirational singer and convincing reader, entertained with her singing and gave several remarkable and convincing tests to some of the strangers present as investigators. Mr. Glass, assisted by Mrs. Clark, sang a new and very good spiritual song, the music of which he composed. Dr. G. A. Bishop made a few closing remarks calling special attention to the spirit of unity and good will that prevailed and the good things spirit influence had given us. Mediums, speakers and the public cordially invited every Sunday, 82 E. Lake St., at 2:30 P. M. For the present, Mrs. Denslow will assist by giving readings every Sunday."

Bishop A. Beals lectures for the society at Granite Falls, Minn., the Sundays of June, and can be addressed at that place.

J. Q. A. Floyd, of Springfield, Ill., writes: "The interest in spirit phenomena is increasing in this city and vicinity. Progression is our motto: truth and right our guiding star; God, the Great Spirit, our foundation. Occasionally clouds arise, but they are situated on such flimsy foundations they will not stand the attack of truth. The Social Wheel of Progression, First Spiritual Society, holds public services in G. A. R. Hall every Sunday night at 7:30, Rev. Anna B. Lepper officiating."

As a result of Frank T. Ripley's one month's labors at Woneoc, Wis., fifty-two united with the society there. It is known as the Woneoc Spiritual Association. This result makes the outlook encouraging. Mr. Ripley was engaged to address the G. A. R.

G. Danforth, of Minneapolis, Minn., writes: "May our God and the good angels be with you and arm you daily for the great battle you are fighting against those traitors who would place church above State. Our city is alive with social meetings and hall lectures, and new mediums are being developed by scores. Truly the gates are ajar, and the breath of the angels descends upon us."

Mr. and Mrs. S. Huron, inspirational musicians and spirit artists, can be addressed at Kalamazoo, Mich., box 353, until Aug. 1.

General Survey.

The Spiritualistic Field—Workers, Doings, Etc.

Remember, everyone, that, on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done, are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

Professor Cadwell.

Professor Cadwell, the well-known mesmerist, who came to Chicago last week to visit friends, has been persuaded to hold developing seances in this city a few weeks, at 78 State street, suite 27, where one of his former pupils is already located. Professor Cadwell has held his developing seances at the Eastern Spiritualists' camp-meetings the past twenty years, where he has developed hundreds of mediums, and taught others how to do the same. His terms are within the reach of all, and his office hours from 9 A. M. to 6 P. M., until further notice. Will make engagements to hold developing seances at private residences evenings. Would like to make engagements to lecture and give mesmeric entertainments with any of the camp-meeting associations in the West this season. Prof. Cadwell will lecture next Sunday at 82 East Lake street, at 2:30 P. M.

Grand Rapids, Mich.: Pursuant to a call issued by the two Spiritualist organizations of this city, a meeting was held in Hartman's rectal hall last evening. Articles of association were adopted and upwards of fifty signatures were affixed. The following officers were elected: President, Dr. J. C. Batdorf; Vice-President, Mrs. C. H. Hinkley; Secretary, L. D. Sanborn; Treasurer, L. H. Austin. The object of this new organization is to unite the Spiritualist and Liberal element of the city in effort, and to build a temple in which to hold services. The name of the new organization decided upon is the Grand Rapids Spiritual Association.

K. Thompson writes: "The Mission Spiritualists' Society meets every Sunday afternoon and evening, and also on Wednesday evening, at Liberty Hall, 850 Broadway St., between 7th and 8th Sts., Oakland, Cal. Fine speakers and mediums are always in attendance. All visitors to the coast are cordially invited to come and see us."

Dr. J. W. Briggs, of Fitchburg, Mass., writes: "Marguerite St. Omer, the celebrated platform lecturer, is having good success lecturing on the 'Dangers to Our Public School from the Catholic Hierarchy,' and offers as a solution of the problem the founding of endowed free scholarships by the States and of a national university at Washington; access to these endowed scholarships and national university being gained through the public schools of the nation. She lectured twice in the Ferdinand street church, Boston, May 8 and 22, and in Tremont Temple, the 26th, on exposures of the Roman Catholic nunneries."

A. C. Cotton, formerly publisher of The Rostrum, at Vineland, N. J., is now located at Rosenhay, N. J. He has built a hall there 30x50, three stories high. He lectured there, two of the local ministers being in attendance to hear him. J. C. Wright has also lectured there. Mr. Cotton has formed a circle there—his wife being a medium. Mr. Cotton is an active Spiritualist and is capable of doing a good work.

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Moses Hull lectured last Sunday at Elgin, Ill.

Mrs. M. J. Cole, of Manchester, N. H., writes: "I find that I am lost without your instructive paper; it is just what is needed to open the eyes of the people. If any speakers are coming this way, we would like to have them come to Manchester. There is a good chance for some one to open a series of meetings here."

E. Beard, Secretary, writes from Columbus, Ohio: "At a meeting of our Association, May 17th, we elected the following officers for the coming year: President, Mrs. Elizabeth Coit; Vice-President, Mrs. Mattie E. Clemens; Treasurer of Church Fund, Harvey Coit; Treasurer of Association, Wm. S. Clemens; Secretary, E. L. Beard; Board of Trustees, J. J. Beard, S. J. Woolley, Wm. M. Fuller, E. J. Suces, Andrew Hout, E. E. Pinney and Wm. S. Clemens. The attendance at our meetings has grown quite extensive, and we find it necessary to secure larger quarters."

G. W. Kates and wife have the following open dates they desire to fill contiguous to Northern Ohio: July 17; August 7, 14 and 21; September 11 and after. Would like to hear from places West for fall months. Address 2234 Frankford avenue, Philadelphia, Pa.

Mrs. H. N. Danforth is now conducting a medium's meeting at Arlington hall, corner of Indiana Ave. and 31st St., at 10:30 A. M. Mr. Gohegan conducts a meeting there in the evening.

Dr. C. Phillips, the psychometrist, and Will C. Hodgson, secretary, are now domiciled on the camp grounds at Clinton, Iowa. They can be addressed there until the end of the camp meeting.

Emanuel Campbell, of New Bedford, Mass., writes flatteringly of a seance with Mrs. Allen, of Providence, R. I. He states that spirits after spirits materialized and were recognized.

Frances J. Ralph writes as follows from Los Angeles, Cal.: "We are having quite a good time spiritually here in the lovely city of the angels. May 8, we had a very enjoyable time at an entertainment given by the First Society of Spiritualists. The entertainment consisted of a good speech, vocal and instrumental music, etc. The songs and recitations given by the sweet little six-year-old Hazel Baldwin were wonderful in character. The songs and music rendered by Mrs. Mott, the gifted and well-known instructor in music, were delightful. Much credit is due the cultured and eloquent Prof. Bowman for the revival of Spiritualism here during the past few months. While we have some good home talent, we also have been visited by some good and popular workers in the cause. Dr. Stansbury came with his great phase of mediumship and did a good work; Dr. Temple, the great platform test and healing medium, came and stayed awhile with us. THE PROGRESSIVE THINKER is getting better all the time."

J. G. Janssen, President of the Peoria (Ill.) Progressive Association, writes: "The Peoria Progressive Association is flourishing. THE PROGRESSIVE THINKER is a welcome visitor weekly. Each number is worth the subscription price for a month. You ought to have 100,000 subscribers. Mrs. Ellsworth has lectured for our society and gives universal satisfaction. At her 63d anniversary Dr. Belle Kenyon said: Mrs. Ellsworth, a few of the friends here remember that this is the anniversary of your birth, and they could impress upon your mind the love and esteem they hold for you. They have held in remembrance this day and have come with tokens in the shape of a book, picture, flowers. And what could be more fitting? The book will be a comfort, for it gives the assurance of a life beyond. The picture will ever be a delight to the eye, for it speaks of a quiet to be found only in nature, while the flowers are clothed in the grandeur with which Solomon in all his glory could not compare, the perfume wafted reminds one of the ambrosial food, fit only for the gods. They tell me that sixty-three times has the spring given beauty to the earth since your eyes first opened to its sunlight. There was the kiss of love for you at birth. There will be many when passionless in death. And that you may live long, so that your smiles may be like sunshine through riven clouds, shedding joy and happiness to all, is the wish of all present here to-night."

Dr. Rothermel is intending to take a short trip North and East in the exercise of his mediumship. Letters will reach him, if addressed at No. 224 Brooklyn Ave., Kansas City, Mo.

Prof. J. W. Caldwell, the celebrated mesmerist, is now in the city.

Mrs. B. G. Hoig writes: "Please correct one mistake in the notice of the Devil's Lake camp meeting in a late issue; it reads Let Co.; it should be Lenawee Co., Mich."

Prof. Clegg Wright has the following camp meeting engagements. From July 3 to 17, Northwestern Association camp meeting, St. Paul, Minn. From July 24 to 31, Lake Brady, near Mantua, Ohio. This is a new camp and Mr. Wright will deliver the inaugural address, dedicating the grounds to the cause of truth. August 14 and 16, Onset Bay, Mass., and at Queen City Park at the end of August. Mrs. Wright when at Queen City Park, the last two weeks in August, will deliver the life-sized painting of the noted speaker, Mrs. Fannie Davis Smith, wife of the respected president of the camp meeting association, which the camps and visitors commissioned Mrs. Wright to paint, as a companion portrait to that of her husband, Dr. Smith, to hang with it in the hotel parlor at the camp ground at Queen City Park, the cost of which was raised by subscription last year. Mrs. Smith is a noble worker in the cause and has been an invaluable help to her husband in his efforts to make Queen City Park second to none as a camp ground. Probably no lady is better known in the State of Vermont and elsewhere than Mrs. Smith as an eloquent speaker and friend of liberty and progress.

Geo. H. Brooks, of Elgin, Ill., has been selected as chairman for the Haskell Park camp meeting. He has filled that position before, and this appointment shows that he was appreciated.

The Roumanian has in every walk in life, a fierce and savage pride which causes him to abhor the idea of medicine and surgery and to consider the loss of a limb as terrible as that of life itself. He has become accustomed to the idea that only beggars are so disfigured, and believes that no necessity should constrain him to such a loss.

THE CHILDREN'S PROGRESSIVE
Lecture, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something independent. Price 50 cents.

SUPERSTITION.

TO THE EDITOR:—From the very first I have always found THE PROGRESSIVE THINKER in the front ranks in reform as a paper devoted to modern Spiritualism. As a Spiritualist I desire to see the cause gain a healthy growth and free itself from the old superstitions of the past, which are being raised, and are tried, by some very devout Spiritualists, to be fastened upon it.

I desire in this short article to reason with some of these good people who have failed to outgrow their early theological training; and first I will ask what has cursed the world most as a theological dogma? I answer that it is the belief in a God who, in a god who designed this universe; in a god who made the laws governing matter; in a god who gave to matter its attributes, its life, its intelligence, its power, etc. These are dogmas of old theology, of paganism, that grew out of man's superstitious ignorance. Modern thought has taken from the material universe "the Providence of God," and reincarnated the necessity of nature. It has substituted the natural for the supernatural, a real force for an imaginary one; a fact for a fiction. God, as now interpreted, is a myth, upon which all theology is founded.

Some people, good Spiritualists by the way, are horrified at these ideas. They cling more tenaciously to their god of design and of providence, and of his power to curse or bless them according to his pleasure or displeasure, than to any other belief. This is the result of early training, I think. They claim that God is the cause of all things, but all things existed from all eternity. That which moves and controls matter is of it, and can't be separate and distinct from it. It contains all the possibilities that we see, and many more we do not see. These are very probable facts, because no phenomena can be produced without matter. No evidence of power, force or intelligence can be perceived without matter. The human mind can no more think nor grasp the thought of the reverse of what is here above stated, than it can grasp infinity.

The more this belief in the immortality of man is relieved of this god superstition, the sooner it will elevate mankind to a higher plane of thought and to greater advancement in civilization. Man is the highest development of intelligence, save the angels above him. Call spirit what you will, it will never manifest itself only by and through matter. It will never outgrow it. It will never cease to be a part of it. Every one of us, I believe, has an identity that reaches back through all eternity, and will go forward into the endless ages to come, accompanying matter in the future as in the past, a part of it, identical with it, inseparable from it, progressing with it, immortal. God is no more the author of intelligence than of matter, for intelligence is a property of matter, the same as attraction and repulsion, neither of which can exist without matter, but they are always present with it. I again say that I believe that the curse of the world has been superstition. Spiritualism is destined to banish superstition and to establish rationalism, by making man free from the hands of a designing god and a designing devil.

J. WOOD PORTER.

A COGENT CLAIM.

That He Saw Jesus.

One pleasant afternoon I sat in the shade reading THE PROGRESSIVE THINKER. It was the number containing a report of the Rev. Samuel Watson's "Spiritual Experiences," and while reading, the Methodist preacher came along, and after passing the time of day, he wanted to know what I was reading. I told him it was a spiritual paper published at Chicago. "Well," said he, "cannot you employ your time and means better than in buying and reading such trashy literature?" I told him that I did not consider it trashy, but that, on the other hand, I received much solid comfort and instruction from reading the paper. I then asked him if he ever read THE PROGRESSIVE THINKER. He said he had not. I suggested that it would be much more appropriate for him to read first and then condemn, as he would then have a better understanding of the contents of the paper. I then asked him to sit down and read the article above named. He did so. When he had finished he simply said it was fine, and added that he had a sister who was a medium. Now, you see I had established an acquaintanceship, and since then he has been more sociable than he was before. As he was about to leave after reading the article, an elderly Quaker gentleman came along and entered into the conversation, and I let him also read the paper. He said it might be there was something in it, and then he went on to tell me of a preacher (a man I had frequently seen, and had some acquaintance with), who had frequently seen Jesus. Those visions were very common to him, and he knew others who had also seen him (Jesus), and that he himself at one time meditated over the fact that others had seen Jesus, and he very much regretted that he could not have his desire to see him also gratified. He said that while he was thus meditating and desiring to see him, Jesus suddenly appeared to him; that he really saw him as he sat in the corner of the room; that he had a crown of thorns upon his head and that the blood was flowing down over his face.

R. M. J.
Crestline, Kan.

Passed to Spirit Life.

Passed to Spirit-life from his home, East Liverpool, O., May 16, 1892, George O. Calhoun, aged 32 years. He leaves a widow and a little daughter six years old. He belonged to the Sons of Veterans, I. O. O. F., and Mystic Circle. The funeral services were conducted by D. M. King, of Mantua, O., who gave a very beautiful and appropriate address. The deceased was a man well-known, loved and respected by all.

Parker J. Bagley passed to spirit-life, May 10th, at Lincoln, Vt., aged 29 years. He had been a private medium for six years. He will be remembered by a large number at Queen City Park as the lame boy who played the violin. He was controlled just before he passed out. His control said that he should come and take him. Mrs. Abbie Cressett conducted the services.

ANTIQUITY UNVEILED.

A Book Full of Interest.

This is a volume of over 600 pages, and containing 150 spirit communications, critically examined and tested by the author, J. M. Roberts. Its purport is to show that Christianity is of heathen origin; that Jesus Christ is a mythological character, and that Apollonius of Tyana is the Paul of the New Testament, and furnished the data for the Pauline Epistles and the Gospels from books which he brought from India, and from his own writings.

If these communications are genuine and good for anything, then these points are established beyond doubt, and the whole fabric of Christianity falls to the ground except the moral precepts it contains, which are not impeached; and they also are imported. I cannot devote the time at present to a critical examination of this book. It is the work of one who made a specialty of this subject, and we give it this notice to start it on its mission, believing that its success will depend upon the amount of truth it contains, provided also that the time is ripe for its appearance.

If it be true that Jesus Christ is a myth and that millions of spirits who depended on him for salvation have been disappointed, the sooner the world knows it the better. There are many able and learned correspondents of THE PROGRESSIVE THINKER whom I would like to have take up this subject; and where are the men with time and money to spare to institute a search for those documents hidden away in Rome and among the Maronite monks in Mount Lebanon, Syria, and other places which these spirits say would convict the church of this great fraud.

If spirits are compelled by the higher powers to return and confess the very things that learned churchmen of the "higher criticism" order are finding out little by little, we confess it looks rather suspicious.

Eusebius, the prince of interpolators, forgers and plagiarists, is said to have come under protest and acknowledged the part he acted in this fraud. He cursed this book, knowing it was to be printed; said he was caught in the trap of truth and that he would rather live a hundred years in hell than make the acknowledgment he was forced to make. Others who had outgrown their folly volunteered their service to the cause of truth and humanity. Popes, cardinals, bishops, historians, all come to give their testimony to the one great fact—the fraudulent establishment of Christianity.

Stefano Borgio, cardinal at Rome from 1806 to 1810, says: "There is one thing before which everything else must bow, and that is truth. Any religion—no matter what its power may be here—if not founded on truth, must fall in spirit-life. The atonement of the Roman church is approaching, and its power will go down in a night of blood. As I scan this with a spirit's eyes, I feel it my duty to say that those persons or characters spoken of in the New Testament never had an existence, and this is well understood by us priests."

Porphyry, a so-called heathen philosopher, says: "There is not a priest in Rome or elsewhere, that is fully initiated into the secrets of his church, who does not know that Christianity is a fraud; for in the library of the Vatican at Rome is the evidence that makes that point certain. The ecclesiastical custodians of that evidence will have to produce the documents that contain that evidence. At Rome are most of the writings of the first three centuries of the Christian era, embracing the works of all of us so-called pagan writers. These have been mutilated but not destroyed. Why not destroyed? Simply because there is a power in the Spirit-world that popes and cardinals fear. They know that spirit communion is all there is to religion, and they heed the warnings of materialized spirits who come to them. The priesthood know that the people have become too intelligent to be any longer blinded, by rites and ceremonies, to the simple fact of spirit communion."

But it is needless to multiply quotations; get the book and read it for yourselves; and if there be among you any weak-minded or tender-hearted persons who feel shocked at these disclosures, we remind all such that Spiritualism never takes away a false religion without leaving truth in its place.

I close with the salutation of the good Spirit St. Germain, Bishop of Auxerre: "Let us love, instead of hate each other; and we can only achieve this by individualization of character without regard to any prevailing beliefs. No one can save you but the saving power within yourselves. No spirit or mortal can make you what you are to be, but your own thoughts. Purity can only be obtained by right actions."

This book is for sale at the office of THE PROGRESSIVE THINKER. Price \$1.50, postage 12 cents. R. NEELY.

Meetings in This City.

The Progressive Thinkers and Spiritualists Society meets regular every Sunday at 2:30 p. m., at 82 East Lake street, near State street. Services will be conducted by Dr. J. H. Randall.

The North Side Philosophical Society meets every Sunday evening at 7:45, at Schlotbauer hall, Northwest corner of Selie and Sedwick streets.

The Spiritualists of this city hold regular meetings on Sunday as follows:

The Peoples' Spiritual Society, under the supervision of Mr. Jennifer, will hold services at Bricklayer's Hall, 93 South Peoria street, at 2:30.

Meetings are held at Tohtz Hall, 939 North Robey St., each Sunday evening at 7:45, under the auspices of Mrs. Bonstead and Son.

Services each Sunday at 2:30 and 7:30 p. m., at 651 West Lake street. A. H. Williams, President.

Prof. G. G. W. Van Horn lectures and gives tests at Bricklayer's Hall, corner of Peoria and Monroe streets, each Sunday evening at 7:45.

The First German Spiritualist Society of Chicago, meets at 116 Fifth Ave., every Sunday at 2:30.

Mrs. Summers will hold meetings at 11 North Ada street, every Sunday at 2:30 and 7:30 p. m. All are welcome.

The Southwest Spiritual Society holds services in Trasking's Hall, 3012 Archer avenue, at 7:45 Sunday evenings. Mrs. Emma Nickerson Warner, speaker.

The Mediums and Investigators meetings are held at Arlington Hall, 31st and Indiana avenue, at 10:30 a. m. and 7:30 p. m., Sundays.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2:30. Mrs. Cora L. V. Richmond, pastor of the First Society of Spiritualists holds services at Washington Hall, Washington Blvd., and Ogden Ave., every Sunday at 10:45 a. m., and 7:45 p. m. All are cordially invited.

CRITICAL.

A Reply to Lyman C. Howe.

The friendly comments of my very worthy and discreet friend, Lyman C. Howe, seem to require in common courtesy some recognition and response. I doubt not we are substantially agreed in matters before the public, but there are many things which I have neither published nor discussed with friends. One who spends as much time as myself in exploration (which has been the business of my life) necessarily accumulates unpublished manuscripts, undiscussed facts, and unfinished glimpses of things that lie beyond the familiar horizon. That I have not said more to the public has been because I had not sufficient evidence that the public wished to hear from me; and booksellers have never invited or encouraged my efforts in reaching the public. When I find it easy to reach the widely-scattered people who are prepared for my line of investigation, common prudence would suggest a systematic approach—an orderly presentation of science, in the order in which it would develop by a proper investigation. To begin with the most remote and marvelous propositions, which would antagonize the current opinions and prejudices of society, without any prior demonstration to lead the reader to such conclusions, would be little short of insanity, and yet this is what Mr. Howe appears to invite me to do at present, as if I had something on hand that would suddenly consummate an ethical revolution. There is no danger of my failing to do what he requests, when the proper time arrives.

To attain the true and comprehensive ethics is the goal of my life in this world and the next, and in this aim I trust I have the full sympathy of Mr. Howe; but he gives a meaning to my language which was not intended. I have not said or implied that I had found a scientific method or a scientific discovery that would banish "strife and war, poverty and pestilence." I claim no such secret, or discovery, or invention, for none such exists. Mere science is not the highest power, nor the uplifting power of humanity, but it is the indispensable torch to guide the footsteps of Love, and it is a torch of which I have obtained some knowledge which I hope to make useful.

The science to which I alluded differs so much from the science of the schools that it might be more proper to call it philosophy than science. It is a knowledge of the elements of humanity, and the laws of human progress in individuals and races, all of which I attain through the study of the brain and the soul. It is a knowledge of the laws of Heavenly life, and the possibilities and methods of Heavenly life on earth.

I do not say that these things are hidden from all but myself; on the contrary, I think the great truths I refer to are slowly germinating as an inspiration in many minds; but I do say that no one has had my opportunities of developing this knowledge and displaying the eternal foundations of physiology, psychology, and mathematics combined, as compact and inexpressible as the Pyramids, on which the highest truths must eternally rest, as their basis and demonstration.

But to suppose that a perfect scientific demonstration of any truth would insure its speedy adoption as the rule of life, would be to contradict the world's experience; yet of its ultimate adoption I have no doubt, and the service I hope to render to mankind is to present all-comprehensive Science in such a manner that no good, honest thinker could fail to be guided by the plain, rational demonstration up to the highest law of life. But the science of that compelling power is massive and extensive, and not to be briefly or suddenly presented, and it has to conquer some of the most stubborn obstacles that ever hindered any reform.

The ethics of the world to-day embraces many intolerably malignant falsehoods, generated through ages of theological superstition and falsehood, guarded by all the power of an organized church, and rooted in the base elements of humanity, that have ruled through long ages of war and despotism. To attack and eradicate these evils is a task which might bring any one to despair who does not believe in the sure ultimate triumph of truth. But I do believe in it, and the wisest above believe in it; and I believe that the science of the soul (temporarily and eternally), rightly developed by the proper study of man, is the knowledge that all good men need to guide them to the promised land—the ultimate evolution on earth—in harmony with heaven.

I would not now discuss the exact nature of this change, toward which all liberal thought and generous impulse are leading now; but I would say frankly that there are very few who realize or even suspect the fundamental nature and greatness of the change that must come, bringing the reign of truth and love, and vastly enlarging the area of FREEDOM, which has never had its true home on earth.

And few who are not pessimists realize the extent of the difficulties in the way—how firmly our present antagonistic and warlike social system, which impoverishes the laborer, enslaves the woman, and debases posterity, is rooted in the animal nature of man, bound solidly by entangling prejudices that are intertwined in the whole social fabric, and even saturating the English language with base and unwholesome teachings and sentiments, which prevent the young from acquiring pure and proper views of life—and the whole mass cemented internally and stupefied externally by artistic beauty, with a compost of ignorance and impurity, dried and hardened by the winds of centuries, but which still smells offensively when the pickaxe of the iconoclast would remove it,—so that few can discuss in the light of science and philosophy the most fundamental questions concerning present and future generations.

Perhaps the first step in the direction of a true philosophy and religion may be seen in my essay in the *Arena* on the "Cosmic Sphere of Woman" (of which I have half a dozen copies, and the *Arena* may have more). A few additional steps in the elevation of woman will bring a bright future in sight, and if I could secure the co-operation of women as I desire, I would be willing to undertake a very large contract for human progress.

JOS. RODES BUCHANAN.
Kansas City, Mo.

Ohio Coming to the Front.

We are securing a large circulation in that State. From Ashley, Ohio, comes a club of fifteen sent by Brother Granger, for which he has our thanks.

SOMETHING ABOUT

Jesus and the Crucifixion.

Jesus is a very proper name, but Christ is not. The Hebrew name, Joshua, that is to say Yehoshua, or Yehoshua, or Yehoshua, or Hoshea, becomes Jesus in Greek, Jesus in Latin, and Gesu in Italian; but Christus is a name fabricated by the Church of Rome. Jewish kings and priests were inaugurated into office by anointing. They were then called the anointed, *an-maschiah* which in Greek becomes *ho christos* and should have been rendered in Latin *unctus*. But instead of them translating *christos* the word was audaciously transferred by the Latins, and the new word *christus*, with a capital C, became an additional name for the man-god of the Catholic Church.

Jesus was neither a priest nor a king. He never made a public prayer nor sat on a throne; therefore, if he avowed himself a king before Pontius Pilate, as the gospel writers tell us, he was only a pretender.

He was never anointed at all except by a woman while dining with Simon the leper, at Bethany. The two sisters, Mary and Martha, were there, and while Martha waited on the table Mary emptied a box of spikenard on the head of Jesus. So say Matthew and Mark; but John tells us it was poured on his feet. All three, however, concur in saying that Jesus considered the anointing to be for his burial.

Dr. Murdock, in his translation of the ancient Lyric New Testament renders the word *mesiah*, "messiah," with a capital M, never Christ. We repeat, therefore, that the name Christ is a fabrication of the Romish church. The Greek word, *christos*, simply means anointed, and Joshua is the more proper name of Jesus.

Where was Jesus crucified? It is conceded by all Christian authorities that the event could not have occurred before A. D. 28, nor after A. D. 35. In the compilation of thirty-two leading authorities, ancient and modern, fixing the probable year, the result is as follows:

Six authorities,	A. D. 29
Seven "	" 30
Four "	" 31
Three "	" 32
Eleven "	" 33
None "	" 34
One "	" 35

The event is described as having occurred on Friday, or the day before the Sabbath, which Friday was the great passover day, according to the synoptic gospels. The last supper, answering to the paschal feast, was eaten on the evening before, which was the beginning of the Jewish day.

Between the years 29 and 35 inclusive the passover full moon occurred as follows:

A. D. 29, April 17, Sunday;
" 30, April 7, Friday;
" 31, March 27, Monday;
" 32, April 15, Monday;
" 33, April 6, Saturday;
" 34, April 23, Friday;
" 35, April 13, Wednesday.

The above table is based on the ascertained and published fact that there was a full moon March 18, A. D. 29, and April 7, A. D. 30. If we had the exact hour of the full moon in any of the seven years we would be able to fix the passover day with certainty in every year. As it is, there may be a discrepancy of one day in some of the years. For example, in A. D. 29 the passover may have been on Saturday, April 16.

The early fathers are unanimous in placing the crucifixion in the year 29. But they were all mistaken, and the mistake of Tertullian, the earliest of the Latin fathers, is made worse by his assertion that the crucifixion was at the time of the passover, on the eighth day before the calends of April, i. e., March 25. March 25, A. D. 29, happened to be Friday; but it was a whole week before the full moon and one day earlier than the passover ever occurred.

But the blunder of Tertullian is not so bad as that of the writers of the first three gospels, who ought to have known that it was contrary to the established principles of the Jewish calendar to keep the passover on Friday, and that on that holy festival the Jews did no business, held no court, tried nobody, and put none to death. See Rabbi Wise's "Origin of Christianity," p. 30, or consult any learned Hebrew.

Must we, then, reject the testimony of Matthew, Mark and Luke, who concur in fixing the trial and execution of Jesus on the passover day? There seems to be no alternative.

But how few have ever observed that the fourth gospel puts the crucifixion on the day before the passover. The last supper, as described by John, was not a paschal feast, but an ordinary meal. See chap. xiii. When Judas, after receiving the cup and admonition from Jesus, was about to go out to fulfill his mission, some of the disciples thought that Jesus had said to him: "Buy those things that we have need of against the feast," or "for the feast," as the revised version has it. That meant the paschal feast. Nor did Jesus live to eat the same, for "it was the preparation of the passover and about the sixth hour," says the fourth gospel, "when he was crucified," John xiv. 14.

Again, the fourth gospel says: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was a high day), besought Pilate that their legs might be broken, and that they might be taken away."—John xix. 31.

That Sabbath was a high day because it was also the great passover day. The other evangelists speak of the preparation as for the Sabbath (Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54), and make the crucifixion occur on the passover day, which would be Friday, but John makes no such vital mistake.

And yet the writer of the fourth gospel has been suspected to be a Gentile, particularly because of his frequent mention of the Jews. The word occurs seventy times in John's gospel, and but fifteen times in all the other three, and while the other evangelists always mention the Jews with respect, most of the references to them by John are disrespectful and offensive, as if written by an alien or an enemy.

In view of such contradictions, mistakes and uncertainties, it is surprising that doubt should arise in many minds as to the fact of the crucifixion?

Eusebius, the first ecclesiastical historian, A. D. 325, undertakes to prove what he calls the fraud of certain persons in his own time and prior, who al-

leged that the crucifixion was "In the fourth consulship of Tiberius, which was the seventh of his reign (A. D. 20, 21), at which time, he says, 'Pilate was not yet appointed over Judea,' and he cites Josephus to prove that Pilate was appointed in the twelfth year of the reign of Tiberius, A. D. 25 or 26.—(Eusebius i., 9.)

To fix the crucifixion five years before Pilate was governor of Judea was a singular error. But how much greater was the mistake of the first three evangelists in describing the event as taking place on an impossible day? It was as palpable an error as it would be to now describe a legal hanging in this country on the Fourth of July.

Was there, then, no such event as the crucifixion of Jesus? Yes, there was a Jesus, the illegitimate son of Mary, who was stoned and hanged by the Jews for alleged sorcery, about a hundred years before the time of Pontius Pilate.

ANTICHRIST.

THE NEW RELIGION.

The Planchette a Medium Between the Living and the Spirits of the Dead.

SPIRITUALISM COMPARED WITH ORTHODOXY.

It has been truly said that orthodoxy consists in the belief in heaven or hell for everybody, and almost everybody for hell. Presbyterianism teaches that at the outset some were foreordained to be saved and some to be damned. It believes in infant damnation, and all so-called orthodox church creeds teach that good, honest men and women will be eternally tortured in another world for their honest unbelief while living in this world.

Spiritualism is the religion of evolution, and through the planchette I got its creed, which consists of just these two words: "Do Good." It did not say, believe in this church or in some other church; it did not say believe the Bible, or that any belief at all is required. The creed only says "do good."

Some time since, the Presbyterians held their convention at Detroit, for the purpose of trying to civilize their religion by changing their creed, so as to make it a little more respectable. At the time, I wrote an article on the subject, and it was published in the *Detroit Evening News*, as follows:

"Having been invited by Rev. E. Allen, a member of an association at Boston, made up of ministers of every denomination, scientists and experts, to assist in the investigation of modern Spiritualism, I made use of the planchette as a means of learning if after death the spirit continues to live. I am well pleased with my success, and when I got for a witness my old neighbor, Gibbons, who was a Baptist, and who died several years since, I thought it would be a good plan to get his opinion on the subject of religion, so I asked this question: Of all the religions, which one is the best? His answer was: 'Do good.'"

"Now, if the Presbyterians would stop talking about snakes, and instead of spending so much money and time in disputing over old, musty creeds, would throw their creed to the dogs, and adopt and practice the Gibbons religion, how much better it would be? The Gibbons religion means that the Presbyterians should stop quarreling and all unite in brotherly love, and by doing good they will have the very best of all religions."

Now, I will prove that the planchette is an independent speaker, and capable of doing its own thinking, and if it requires any help at all, it comes from the spirit of the dead, and not from the living.

It was April 28, 1892, at 8 o'clock p. m., that one of St. John's most popular and respected citizens called at my house to see and try the planchette. He was able to run the planchette without help, and in the past he had some most wonderful experiences; but he was not quite satisfied; he wanted to get something that he did not, nor could not know himself, and afterwards was able to prove it to be true. Knowing this, I had the son of Mr. F. place an open letter on the table in his father's house, which was about one-half of a mile from my house. He also wrote the name of the one who signed the letter on a piece of paper, and after folding it so that it could not be seen, had his father place it in his vest pocket. After the planchette began to work I called for the spirit of my old neighbor, John Culver, who died in the army, and when I got the answer "Yes," I said, "In this man's house, on the table, there is a book, and on the book there is an open letter. I want you to tell me who signed that letter. The planchette, without hesitating for one moment, replied: 'T. H. French.' Mr. F. drew from his pocket the paper, on which he found written the name, 'T. H. French.'"

Mr. F. declared that he had not the least idea as to what was the name until after it had been given by the planchette, which, he remembered, he ran himself. Now, as the son was the only one who knew the name, I requested him to keep away from my house until after we had made the test, lest his knowledge

HE WANTS TO SHAKE HANDS.

We Are Glad to Give Him the Privilege.

He Presents Thoughts Worthy of Careful Consideration.

To THE EDITOR:—I want the privilege, through the gracious intervention of THE PROGRESSIVE THINKER, to shake the hand of Bro. Moses Hull, for penning those strong and kindly words in behalf of medium Henry Slade. Years ago I became persuaded, and so affirmed, that all public mediumship is synonymous with martyrdom; and later experiences and reflections upon them only tend to confirm this view. I have no acquaintance with Henry Slade, the individual; but with Henry Slade, in so far as he represents the genus mediumship, I have a very wide and a very intimate acquaintance. Plainly speaking, all mediums, but more particularly physical mediums, are tarred with the same stick. In other words, all are what they are, first because of the laws of their physical or molecular constitution, and, secondly, because all serve a common purpose as instruments of unseen forces.

It was meet, as Bro. Hull has done, and so well done, to enter a plea for Henry Slade on broadly humanitarian grounds. Were none other open to us, these ought to suffice to make us stand helpfully by this medium, guilty or not guilty. In any case, our duty as Spiritualists ought to be clear to us. Indeed, in such case, even Christian charity and Christian admonition to duty would amply suffice to cover the case—and how much wider, how much sweeter and more tolerant, ought not the charity of Spiritualists to be? But besides, there are other grounds for the most considerate of conduct in cases where mediums are guilty of moral defection, and to these I now desire to call attention.

In the ordinary human being, that quality which we call character is to a large degree the resultant of purely physical causes, i. e., the resultant of equilibrium in the ganglia of the brain or nerves. In other words, character is determined (and conduct as a corollary) by the degree of adjustment between the physical and mental man and the physical man. In the normal individual, an adjustment or equilibrium once achieved, the balance is readily maintained, and the appetites are easily kept within bounds. But in mediumship—and more particularly on its physical side—this balance is continually disturbed by extraneous influences. The personality is invaded, as it were—its defenses, constituted of adjustment and equilibrium, are daily broken down—and the individual, thus physically depolarized, becomes a ready prey to the law of phantasms or abnormal desires.

I am here speaking broadly of the psychology of mediumship. But nay, I will put a fitter term in its place—the pathology of mediumship. In a sense, all mediumship is disease—because all mediumship implies some disadjustment. This disadjustment is, of course, greatest (or at any rate, most apparent and continuous) during stages of development. But no matter how exquisitely attuned the instrument may in time become, and however the incidents of disadjustment may be minimized—the fact remains that somewhat of disadjustment always takes place with every invasion.

There may be other laws bearing on this subject—laws sociological rather than psychological or physical—that compel mediumship to martyrdom. But, in any event, the matter here adverted to is quite sufficient to give us pause, and turn our thoughts to ends of duty corresponding to a state of things at this stage peculiar to Spiritualism, and therefore making demands upon Spiritualists only.

Plainly this is true: If we are concerned about what the world thinks upon these matters, or will think about any action or attitude of ours, we cannot do our duty as Spiritualists. The two things are distinctly antipathetical. The world is not to blame for its attitude, for it has no light; and the whole of duty consists in walking in whatever light you have.

Now, Spiritualists, what is your light? And, whatever you have, have you the courage to walk in it? I am aware that there are those in our ranks who contend that it will not do to make one law for mediums and another for the rest of mankind. True, if mediums are not constituted differently from other mortals—are not subject to a different set of influences—do not react to an environment that ordinary beings know not of—then, to set them apart on purely sentimental grounds, would be an obvious wrong, and I should be amongst the first to enter a protest. But as matters stand, I am forced to discriminate.

When the disadjustment is greatest, a state best expressed by the term *obsession*, is induced. When the disadjustment is least, and the correspondence between self and the not self is most perfect, the term *possession* may be fitly substituted. So far, I have dealt with the subject only in general terms—only in its aspects of position and relation. Now let us go a step further. There are those who believe in positive evil spirit influences. Probably a majority of Spiritualists do. For one, I do not count myself of this number. Such a view does not harmonize with my general philosophy of the state called spirit. But I may frankly admit that from the standpoint of empiricism the notion of evil influences has valid grounds; and, if accepted, it furnishes still an additional argument for making mediums our wards through thick and through thin.

Mediumship has made Spiritualism. *Per contra*, it is mediumship (i. e., the conduct of mediums), that has also been the means of its unmaking. The same lens thus reflects the light and the shadow—a curious juxtaposition, and one worthy to be deeply pondered by all reflecting minds. It is an obvious truth with us that those instruments who are

best adapted to the uses of physico-spiritual manifestations are also most liable to disadjustment or obsessional invasion—and the pathway of Spiritualism is strewn with their wrecks.

Remember, friends, I write this in a sense independent of the Slade case. I devoutly hope this medium is as innocent as he claims to be. The thoughts here presented are of general application—to the past, the present, and the future.

FREDERICK F. COOK.

THOUGHTS.

As Illustrated by John Wetherbee.

What can the phenomenon of independent slate-writing be if such manifestations are not the work of departed spirits? The messages so mysteriously written, and evidently sometimes not mechanically, are intelligent; that proves them of human origin; if not by mortals in the form, then they must be by mortals out of the form. I am not speaking of possibly prepared slates, or the tricks of deceiving people, which, I am sorry to say, there sometimes are—to those who say they always are I have nothing to say. I am sure that they sometimes and often are genuine facts as I am that sunshine or day and night are genuine phenomena. I am speaking, when I say what can they be, if not the work of departed spirits. I think as did the late Epes Sargent, that they are the most satisfactory and convincing of the truth of modern Spiritualism. We (Epes Sargent and myself) investigated this subject together for years, and we both came to the conclusion that they were genuine, and from departed spirits. We proved it, if anything was ever proved, and since he has been a departed spirit, now over ten years, I have continued my investigations, especially of this phase, and still think the same of it as we did before he was a spirit, and what is very singular, I have never had a sitting with a slate-writing medium since he left us over a decade ago, but he has put in his autographic appearance, referring to these slate-writing phenomena which we used to investigate together, and such tests given in their connection that it could not be anyone but he who sent or wrote the message; and that fact alone has added to the interest I have in this phase, for he has thus especially identified himself as the same Epes Sargent who was so long my friend and neighbor. It is very pleasant to have such proof as I have had from him, of spirits being the factor of these phenomena, to find him still to be interested in them and the subject of Spiritualism, and, as he says, not as of old, when he and I used to go around together as mortals, but "come," says he, "myself, now on the spirit-side of life, to strengthen you, and am sure you will know it and recognize me when you read this message which I have now written." I think this brief thought on this subject will interest many people who knew Epes Sargent and know me, for it seems to prove what the world wants to know—that death is not the end.

This modern Spiritual movement was started by spirits, and not by mortals; it has been established wholly by intelligence claiming to come from departed spirits through sensuous manifestations. I am not interested in seeing a table move, or hearing raps in connection with it—no one is; nor in any of the physical manifestations simply as visible movements or noises; but when a table moves of itself, without any physical contact, there is at once an interest in the phenomenon as something out of the usual course, and if such movements or raps manifest intelligence—that is, if we ask it to move ten times and without contact with anything or anybody it does move ten times, the phenomenon becomes a matter of great interest, for they are what is called spirit manifestations, the intelligence in connection is the absorbing part of the phenomenon; for intelligence, as we understand the word, is human property, its genesis is certainly human. Where there is intelligence, there is, or there has been, a man who has produced it; no one can dispute this affirmation, and if such intelligence is not the intelligence of any one in the form who is a mortal, then it must be from one out of the form, whom we call an immortal, an invisible spirit; and almost universally this intelligence says he is a man who once lived on earth, and had died and was buried, and giving his name; and if this intelligence is not that of any mortal person who is present, it must be from a departed spirit, and this is the basis of modern Spiritualism.

When Wm. Stainton Moses, who, as M. A. (Oxon), is editor of *London Light*, was asked his reasons for believing the phenomena are the work of spirits, he said: "My first reason is that the intelligence that communicates says they are; my second reason is that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by intelligence, and the intelligence is what I call, and what calls itself, a spirit." The persistence of this intelligence that it is from one who was a mortal on earth, and who is still alive, I think entitles the assertion to acceptance, and I think the editor's answer a good and conclusive one. The phenomena, or rather the intelligence in connection with them, are the only distinguishing features of modern Spiritualism; everything else taught by it, whether ethical, philosophical or religious—even the doctrine of a future life—are common property with all other isms or religions.

This mysterious intelligence, connected with the sensuous manifestations, is the absorbing point of interest, and wisely. The Rev. M. J. Savage, quoting from Robert Dale Owen, says: "One fact, and one alone, will establish the truth of modern Spiritualism, and that is an intelligence that is present and active, that is not the intelligence of any of the embodied persons present." Anyone who has had that one fact, and believes in his senses, is a Spiritualist, for he knows man survives

the death of his body. So Spiritualism rests wholly on intelligence from the other world; when one gets such intelligence unmistakably, he has added knowledge to the world's faith and hope, which must have an influence on his life and conversation; if it does not, it is the measure of his doubt in that necessary fact. If there is another life, then religion and philosophy are in order, and one must live in preparation for that future life. Common sense teaches us that our incomes and outgoings are observed by our loved and lost, who are still conscious and invisibly present. If we believe that, as we must if we are honest, it must have, as I have said, immense influence on our daily life and actions.

I remember once writing a tract in my evangelical days on the subject, "Thou, God, seest me." How much stronger I could have made my argument if I could have said: "My father, my mother, and my departed friends see me," which knowledge I got at a later date. Human eyes have more influence on all of us than the all-seeing eye of God. That the eyes of the spirits are on us is the one affirmation in the messages and communications from the Spirit-world that Longfellow says

"Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not
Save by their influence."

I dare say the poet wrote wiser than he knew. We know it to be literally true. What a wonderful fact this is. How all the ethics philosophies and pulpit teachings sink into insignificance by the side of a few raps from some departed spirits, some familiar, so-called dead face, which says: "I still live," especially if he or she proves it, and that is the mission of modern Spiritualism, its whole mission answering the great question of Job, which the world wants to know more than anything else.

Golden Words From a Spirit.

To THE EDITOR:—While looking over some of the many communications from spirit friends that I have been favored with during the past twenty years, I found the following, which was received in August, 1889, by independent spirit writing on closed slates. This convincing phase is now so well known and established as a fact, plain to all who care to investigate, that any further statement is unnecessary.

W. E. TOBEY.

"DEAR FRIEND AND MEDIUM:—Do not think I have forsaken you by not coming before. I only make room for others, knowing my time will come; so this is my first opportunity. I have been looking around, and I see that the masses do not know how to appreciate mediumship, so this letter will be 'What We Owe to Mediums.' To come into their presence with pure minds, filled with an earnest desire to enter into a close rapport with our dear spirit friends, for every medium should be a priest or priestess in the great Temple of Truth; we should come to them with our spirit full of divine love, that love that pushes aside all human desire or passion, and substitutes that higher love which goes out to bless every form that it touches, laying upon the shoulders of the medium through whom we seek communion with our angel guardians a mantle white as snow, and pure as the love of angels, thus forming a sphere that immediately brings our beneficent and loving guardians into this inner temple of the holy spirit. There are buds of thought ever ready to burst forth in the mind; they only wait that element of love purified from all selfishness that may be brought up by our angel guardians. The Infinite Creator of all forms hath decreed that universal spirit and matter shall co-operate and blend in rhythmic harmony; that angel and archangel, cherubim and seraphim, spirit and mortal of every grade shall unite and clasp hands in all their labors, or dwell amid the shadows of materiality, the subject of innumerable sorrows as the result of a life attuned to the lower spheres of thought and action. As we sow, so shall we reap. Let us, then, give our mediums pure and loving surroundings, thus bringing each into the great Temple of Truth. Let us here erect altars and bring our offerings, the purest thought and aspiration of our being, and we cannot fail to receive a benediction; cannot be sent away with hearts unsatisfied, as every medium is the bearer of an infinite variety of dispatches from spirits who flock about them like messenger doves from the inner life, who come laden with treasures, and yet crave the crumbs that fall from your bounteous table of love; they being as dependent upon you as you are upon them. They bring for you that bread which perishes not. So, dear friend, Tobey, tell all to be wise and loving; put away from your spirits all discord, all scheming, all criticism, and clasp hands with the beloved, who are ever at your side, go forward scattering the seeds of the beautiful, diffusing life into these cold and dormant earth-forms, opening up to each the glorious truths taught by the gentle Nazarene regarding the gifts of the spirit, the jewels that lie buried in the beautiful temple of the body, only waiting the magic power—love's wand—to reveal and unfold them. The great Lapidary of Truth is waiting at the door of every heart. So let the mediums reign protected, and then the spirits can do their work successfully.

"I will come often and write you. I have advanced into another sphere. You will soon hear from me again. Good-bye. May the spirits forever bless you is the wish of
Your control
JOHN HART."

(Signed)

IF THE PROGRESSIVE THINKER is the only Spiritualist paper sustained on its merits. It does not force into its pages ten or fifteen columns of advertisements, which are of no general interest, but furnishes in their place entertaining reading matter. Aid us [by sending in an additional subscriber. Sent 13 weeks for 25 cents.

17,000 ORDERED.

"Convent of the Sacred Heart."

The unavoidable delay in publication has only intensified the public desire for this long-expected book. With its contents the readers of THE PROGRESSIVE THINKER became acquainted while it was being published in chapters in the columns of that paper. They have laughed, or wept or shuddered in horror over its awful revelation of crime. There appeared from the first a universal and insatiable demand for the "Convent" in book form, that it might be widely distributed, and perform the missionary work that it was capable of doing. That there is a vast organized force of darkness and ignorance in the Spirit-world urging on the like elements in this life, in a Jesuitical onslaught against Spiritualism and the liberal tendencies of the age, has been revealed by thousands of communications. The forces of light have organized on the other side, and in pursuance of their determination to stay the tide and dispel the dark clouds of ignorance, they inspired this book, so that it will become as an eminent critic declares: "The Uncle Tom's Cabin of the Anti-superstition Movement."

The book at retail is sold below the price of books of its class, and a further reduction will be made to those who wish to act as agents or purchase for missionary work.

It is beautifully printed on heavy paper, with an engraved cover, which is a superb work of art representing the Madonna, and we know every subscriber will be delighted with its appearance.

Mr. Tuttle has published several of his last books by subscriptions, voluntarily sent, a plan by which immediate circulation is secured and the subscribers saved the difference between retail and wholesale price. He has invariably given more pages and a better quality of book work than his prospectus promised, but in the make up of the "Convent of the Sacred Heart" he has surpassed all his former efforts in making a beautiful and attractive book which, before this is read, will be in the hands of the subscribers. Seventeen thousand copies were sold in advance of publication, and the demand is unabated, and we predict will be unsatisfied until one hundred thousand are sold.

The readers of THE PROGRESSIVE THINKER responded by the thousand, and yet there is work to do. The author has, with the singleness of purpose and zeal for the cause which has characterized his long career as a mediumistic writer, placed the book at a marvelously low price, that objects for which it was written might be fully gained. What is now wanted is co-operation on the part of those who read the portentous signs of the times, and thereby know the absolute necessity of turning back the gathering floods of darkness.

Orders for a single copy, or a thousand, may be sent direct to Hudson Tuttle. The price in muslin is 50 cents, postage paid; paper, 25 cents, postage paid. Those wishing to act as agents should address Hudson Tuttle, Berlin Heights, Ohio.

Liberal Spiritual Association.

The second annual encampment of the Liberal Spiritual Association will open August 20th, and close September 19, 1892. The following speakers are engaged for dates as below stated: Aug. 21, Prof. J. R. Buchanan, M. D., late of Boston, and Mrs. Anna Orvis, Chicago, Ill.; Aug. 28, Lyman C. Howe, N. Y., and Mrs. R. S. Lilly, of Mass.; Sept. 4, Willard G. Hull, Buffalo, N. Y., and Mrs. Jennie B. H. Jackson, Grand Rapids, Mich.; Sept. 11, Henry Frank, of New York City; Mrs. Jennie B. H. Jackson and Willard J. Hull; Sept. 18, Hon. A. B. French, of Clyde, Ohio, and Mrs. Jennie B. H. Jackson; Edgar W. Emerson's appointments are, Sept. 4th to 12th, inclusive.

A. Willis, of Cincinnati, Mrs. W. L. Thompson, of Keokuk, and C. E. Winans, of Indiana, will be present during the entire camp, while many other noted mediums promise to be present a part of the time. Active preparations are now being made for the accommodation of guests, and the prospect is most flattering for a large and enthusiastic meeting this year.

Several families are already occupying cottages in camp for the season, and no pains will be spared by the managers to make the encampment in every way a success.

Liberal, Mo. HANNAH L. WALSER, Sec'y.

A Visit to Mr. Riley's.

A party from La Grange, Indiana, consisting of Mr. Fish, Mr. and Mrs. Hyland, and myself, went to Marcellus, Mich., to attend some of Mr. Riley's seances. The first form that came from the cabinet was the spirit of my husband. He greeted me with handshaking, then dematerialized. Spirits also came to others. The spirit of my son, who died when four years old, came out and across the room to me in the circle, gave me his hand, looking me in the face. Oh! such a glad, loving look! He appeared grown as he would be if still in the flesh. I went back to the cabinet with him and saw him dematerialize. He came out three times. A cousin of mine, Charles Canfield, who left the flesh in La Grange, came out and took Mrs. Riley's little girl, four years old, by the hand, led her to Mr. Wyland, lifted her from the floor and placed her on his knee, and then went to the cabinet and disappeared. My daughter, a young lady when she was taken, wrote me a message on a slate. All the others also received messages from friends.

JULIA P. BROWN.

7-7-7—Three Sevens, by the Phelons. Price, \$1.25. The Jesuits, on both the visible and invisible planes, have banded together to stop the sale of this book. They are afraid it will end their monopoly of the Secret Knowledge, which in its pages is given to the people. Read it for yourself and see why. For sale at this office.

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TWILIGHT MUSINGS.

How grand it is to sit and think at the close of the day at the twilight hour! How beautiful to call to mind the days and years ago! How glorious to call to mind the scenes and incidents of the years on life's road as they must appear on the book of the recording angel! To call these all up as food for the soul to grow fat upon, and thus grow into nobler and grander conditions!

To me the twilight hour seems like a grand island in the great sea of human life, where I can stop to renew my physical strength, add to my spiritual growth, rub the sand of prejudice from my eyes, and then set forth on my journey greatly strengthened and invigorated.

Years ago I learned this lesson: that if I desired to reform, enlighten and instruct our fellow-men successfully, I could not attain this end by abuse or unkindness, by threats or cruelty.

I learned that good words, that cost nothing when spoken to others, sometimes aroused in the human mind an element of useful thought that would be as lasting as eternity. One word of encouragement to high and lofty aims would lift the soul out of the mire and pool of ignorance into the green, flower-bespangled mountain of progression and intelligence. So it is when I sit and think at this hour, I call to mind a little incident that illustrates my idea—an incident in my own life's history:

Many years ago, when I was a young man, living in the "Buckeye State," I taught a district school. Among my scholars was a boy who was considered by his family and acquaintances as a dunce, incapable of acquiring any knowledge that would be useful or practical. He was about fourteen years of age, with dark skin, dark hair and eyes, and of a bilious temperament, inclined to be sulky.

He seemed to have no care for himself, and no pride of character. He had become so accustomed to being called foolish and silly that he looked for no other treatment at the hands of his companions, but expected to remain all through life an object of mirth and derision, a lazy, worthless vagabond.

When my eyes first rested on this boy I was impressed that way down in his nature somewhere, so deep that his companions could not see it, was a bright and noble soul undeveloped, that would, under proper training, grow and expand into glorious conditions.

With this idea ever present in my mind, I worked with that boy with all the genius I possessed. When others condemned and ridiculed, I praised and flattered. Every time I saw the least glow into activity of the mental spark so obliterated and smothered I commended. I called the attention of the scholars many times to his great progress, to his good behavior, and to his studious habits.

Never did I utter one word that would hurt his feelings, but instead I taught him that he possessed all the elements that go to make up true manhood. At first he was greatly surprised; then he began to realize the fact, and went to work with a will to be a scholar, and a man among men—one worthy of respect rather than the silly dunce he had been called by his mates and companions.

Thus, under my care and close attention he became one of the best and brightest of scholars. His eyes, once so sullen in their cast and expression, began to sparkle with intelligence. Then he began to realize that he was the peer of those that once derided him and treated him as a vagabond.

When my school closed he stood at the head of his class, among the brightest, and commanded the respect of all his companions. I then left that part of the country to make my home on the Western frontier. That old school-house where I taught the young boys and girls the elements of an English education, had almost passed from my mind—so many new scenes and experiences had been encountered by me, that I scarcely had time to review my youth, with its many sad occurrences and its useful lessons.

Thus, many years rolled on in my life's history, and youth had settled down to manhood. I think about a score of these years had passed by, when I happened to be traveling on horse-back through Polk county, Iowa (then a new country), when I became lost, finding myself on the wrong path. I rode up to a neat farmhouse near at hand to inquire my road. As I came up to the door I was met by a man of middle age, of a happy, proud mien, and noble bearing, who regarded me closely, and seemed to examine me with such a scrutiny that I began to feel unpleasant. Having answered all my questions promptly and kindly, I turned to pursue my journey. I had got but a few steps away when I was called to halt and requested to give my name, which I did at once with some curiosity. Said this man to me: "Did you ever teach a district school in Licking county, Ohio?"

I answered that I did some twenty years past. Said he: "Do you remember a foolish boy (or so considered) as one of your scholars, named S—?" This boy you treated kindly; you always took his part in school; encouraged and praised him until his whole nature seemed to undergo a change. Do you remember any such boy in your school?"

I told him that I did.

"What has become of that boy?"

I was frank to tell him that I did not know.

He looked at me for a moment, then sprang and caught me in his great strong arms and kissed me, while tears stood in his eyes and rolled down his cheeks.

"Thank God, my old master, I have met you again, after so many long years! Yes, your face is some older, but the expression is the same. I was that boy, but now a man of middle age, honored and respected by my neighbors and my family. This is my home, which, thank God, is a happy one. Get down from that horse, my old teacher and friend; my boy will see that the horse is cared for. Come into my dwelling, into the home of the

boy you saved, the boy you gave the first start on the road of life up to a genuine manhood!"

I entered the dwelling and was met by the wife and mother, a handsome matron of some thirty years.

"Wife, this is my old schoolmaster who have heard me talk so much about, the man who gave me the first start to manhood; the one that kindled the spark sleeping in my nature, that never has and never will cease to burn."

Was I happy then? Yes, I felt better than Vanderbilt or Gould, with their millions, for I realized that I had been the humble instrument to elevate a human soul. A few kind words that cost me nothing had come back to me with interest after many days.

Said our friend: "I never forgot what you taught me, when you made me feel that I was an embryo man; that I possessed talents and powers that I had never dreamed of, and that I could bring these powers into action, and thus become of use in the world, and I found you were right! Now I am happy, and I add to my happiness every day by encouraging others as you encouraged me. I am in comfortable circumstances and surrounded by friends!"

God bless the man and woman who speaks kindly to the erring—the man and woman that tries to lift the poor creatures up out of degradation into the light of truth and happiness!

I have passed through many scenes that added to my happiness on my journey through life, but I think I never felt more happy than when I met my old pupil and scholar, then grown up to true manhood, on that eventful day, and was made to rejoice over the few kind words and their effects, that had come to me seemingly as an accident, but were, no doubt, presented to me as a lesson by the angels that I might weave the same in a grand moral at this solemn twilight hour.

M. P. ROSECRANS.

Mr. Ripley's Work in Minnesota.

The *Banner of Light* contains the following testimonial in reference to Frank T. Ripley's work in Minnesota, where he had labored for six months:

Having mingled freely with the large audiences which have greeted him on each occasion during this long engagement, I am enabled to fully understand the sentiment of the people regarding his work.

In my experience of more than forty years' investigation and study of the philosophy and phenomena of modern Spiritualism, it has not been my good fortune to listen to any speaker or test medium who has held his audiences from first to last, through the inclement season of the year, in six months' engagement, as has Mr. Ripley with our society.

That he is a remarkable platform test medium goes without saying, as thousands of people can testify who have witnessed his public tests given from the rostrum at close of his lectures, and at the weekly test circles given in aid of the society.

As evidence of the success of Brother Ripley's work here, it may be stated that large numbers have been led to accept the truths of Spiritualism through his lectures and tests; that he has been instrumental in adding quite largely to the membership of the society; that he has taken the society from a state of despondency into one of glorious hope; that through his ministrations our society has been released from the embarrassment of debt.

I will give one example relative to his tests in public, which is a fair average statement: At the close of his lecture on Anniversary Day Brother Ripley gave twenty-seven tests, all of which were readily recognized, excepting one. The fact that he has been able to hold his audiences for six months speaks volumes in his praise.

Societies wishing a lecturer and test medium, and one who can follow his lectures with many extraordinary tests, will find Mr. Ripley the right man in the right place.

M. T. C. FLOWER, President.

We, the undersigned, desire to state that we fully coincide with all Mr. Flower has said regarding Mr. Ripley's work.

MRS. E. R. HALL, Sec'y.

JOHN SAUER, Treas.

St. Paul, Minn., April 17th, 1892.

The Eternal God Question.

"God is a person of infinite extent and all-including proportions." Some time, long since, seeing the above quoted or printed in the Portland (Oregon) *Progressive Thought Journal's* Key-thought department, I became quite interested, when a thought struck me to reason thus: If God be a person of infinite extent, and "including all proportions," then all souls, good, bad and indifferent, even devils, murderers, thieves, robbers, adulterers, gamblers, extortionists, monopolists, etc., must absolutely be within God's "all-inclusiveness," or personality, or else all such named things, spirits, persons, substances, either real or supposed, are mere phantoms or hallucinations of the mind. But if substantial realities, and all within God, they must eternally remain within his "all-inclusiveness," since if his infinitude is boundless there cannot possibly be any existing space outside of God for them (the above-named things) to inhabit; therefore, it is utterly impossible to cast them out.

Now, as to Brother Greer's plurality theory of God and gods, how is it? If one God fills all infinitude of space, boundless as it is, then are not all of Brother Greer's many gods within one infinite being? Thus showing that all inferior "non-including" beings, or personal gods, declare, by comparison, only one infinite God. I, for one, do not believe in a personal god. The self-existing force of nature is all, in and through all.

E. D. BLAKEMAN.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of *Voices*. Price 60 cents. For sale at this office.

The Banyan Tree.

Men call the Aswattha—the Banyan tree—Which has its boughs beneath, its roots on high, The ever-holy tree. Yea! for its leaves Are green and waving hymns which whisper truth!

Who knoweth well the Aswattha knows all. Its branches shoot to heaven and sink to earth, Even as the deeds of men, which take their birth From qualities: its silver spray and blooms, And all the eager verdure of its girth, Leap to quick life at touch of sun and air, As men's lives quicken to the temptings fair Of wooing sense; its hanging rootlets seek The soil beneath, helping to hold it there.

As actions wrought among this world of men Blind them by ever-tightening bonds again, If ye know well the teaching of the tree, What its shape saith; and whence it springs, and then

How it must end, and all the ills of it, The axe of sharp Detachment ye would whet, And cleave the clinging, snaky roots; and lay The Aswattha of sense-life low, to set.

New growths upspringing to that happier sky, Which they who reach shall have no day to die, Nor fade away, nor fall—to Him I mean, Father and First, who made the mystery Of old Creation; for to him come they From passions and from dreams who break away; Who part the bonds constraining them to flesh, And Him, the Highest, worshipping always.

No longer grow at mercy of what breeze Of summer pleasure stirs the sleeping trees, What blast of tempest tears them, bough and stem,

To the eternal world pass such as these! Another Sun gleams there! Another Moon! Another Light—a light which none shall lack Whose eyes once see; for those return no more; They have attained My uttermost abode!

—Song Celestial.

Progressive Thinkings.

The thought of the best and most earnest speakers and writers of the present day, who believe in the philosophy of potent existence after death, is canvassing the lack of unity in the councils of Spiritualists; and the weakness that is the result of isolated movement.

If a single tallow dip were brought into the great Auditorium hall of Chicago, all in the hall could see the light, that it was different from the darkness; but the light would help only those that were nearest to it, to see anything except the darkness. This fact would still be true if there were a dozen rushlights scattered over the hall. A little benefit would accrue in their immediate neighborhood, but the general darkness would be as impenetrable as ever. The puny strength of each light would not be able to beat back the billows of darkness beyond a certain point, at which the power of the light would be exhausted. But suppose the dozen lights were brought together and arranged to their best advantage, then the circle of light would be much larger and stronger, and of much more benefit to those desiring light.

If we could mass thousands of such tiny flames, the whole hall might at last be lighted in this way; but it would be by united effort. All the lights must shine at once. But we are not satisfied on the physical plane to use the illuminating power of candles only. We are content with nothing short of the over-mastering brilliancy of the electrical arc-light. Taking this as a model for our work on the spiritual plane, does it not become us to gather to ourselves as individuals such intensity of spiritual strength as we may be capable of, and then massed in combination, the power of the opposing darkness could be easily and successfully withstood. To enforce the lesson, let me repeat it: First let us be as earnest and good and loving and unselfish as possible ourselves until we are set on fire with the glow of the eternal energy of the never-dying, never-changing spirit; then, throwing aside the silly fear that some narrow-souled bigot will point a finger at us and say: "Ah, ah! that's a Spiritualist," we can come together in harmony and mutual forbearance and receive instruction on the higher planes which control the lower.

One of the most prominent points of weakness among the believers in the spiritual philosophy is the tendency to self-seeking. They attend seances night after night, and a question almost invariably asked is: "What have you for me?" instead of the broader one, "What can be done to lift the world into light and knowledge of the potent forces controlling all things on this physical plane?" The desire prompting this and similar questions concerns only physical weakness, and if our angel comrades advise us, they can give us only the weakness we ask for, instead of the power we might have. The wise ones of old said: "Seek first wisdom, and all things in heaven and earth will become thine."

Nor should there be any Shibboleth in our ranks. We desire above all things, freedom of thought. Shall we not grant to others the same? Let us seek the unity of true brotherhood, for which the earth languishes to-day.

It is not necessary that my neighbor believe in the latest phase of materialization, or in the authenticity of certain slate-written communications. The question above all others to-day, is: How shall the world regain its true, lost brotherhood, the normal condition of the Spirit-world. A terrible crisis is approaching rapidly. All who have psychic power perceive and predict it. Progressive thinkers and sensitives are oppressed with the burden of the world's woe. Faces grow more set and strained under the pressure from day to day. Let Spiritualists unite to help the world to redeem itself from its grief and sorrow, and all things that can be desired lie in the bosom of this unfolding.

W. P. PHELON, M. D.

"Morality of Dancing." Reply to Sam Jones' challenge under forfeit of \$500 (which with orthodox veracity and reliability he never paid). By M. A. Collins. Price 10 cents. For sale at this office.

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

SIGNIFICANT.

The Expectations of the Catholic Church.

BY J. P. COWLES, M. D.

On Sunday, the 8th inst., St. Joseph's Cathedral, of this city, was consecrated with impressive and brilliant services.

There are 200,000 Roman Catholics in Connecticut, and it is estimated that 20,000 were in attendance on the services. The cathedral is a massive structure, which was commenced on August 30, 1876, and finished sometime during last winter, at a cost, including all the furnishings, of over half a million dollars, and all paid for.

The Most Rev. John J. Hennessey, D. D., Archbishop-elect of Dubuque, Iowa, preached the sermon, in which, among other things, he said, after asserting that God has set upon this earth a Divine Government, with a head which has an endless mission, of bishops, priests, etc., through whom are dispensed the mysteries of God: "That body, that society, that Government is the Roman Catholic Church." Speaking of those outside the church, he says: "Their attitude in our regard is changed. The walls of separation between them and us are crumbling fast before the growing influence of social relations. These men respect us; they speak and write kindly of us; they extend to us the right-hand of fellowship; they invite us to the friendly discussion of important problems—social, political, religious. This favorable disposition, somewhat limited at present, is sure to spread and improve as time advances."

"Brighter than Venus is the future of the church here (in the U. S., J. P. C.). Her progress has been phenomenal. During the past one hundred years her increase in membership has been at the rate of 75 per cent. per decade; that of the nation not exceeding thirty-two. The growth of the church, compared with that of the nation, for the century just closed, has been as 16 to 1. In the nation four millions have become sixty-five millions; in the church forty thousand have grown to ten millions. If the experience of one hundred years indicates a law, then in 1900, 1910, 1920, 1930 we would have such and such numbers in church and state, so that in 1930 nearly half the population would be Catholic. A few decades later and the number of Catholics here would be greater than she had at any one time during the course of her history. Nowhere does the church exhibit greater vitality or such vitality, and nowhere a title of the promise she gives here.

"There is a tradition that St. Brendan, an Irish saint, discovered this country nearly a thousand years before the birth of Columbus. Inhabited by Irish colonists it went by the name of Island of Mikla—Great Ireland. Was that name prophetic of its future destiny? I love to think so—Great Ireland—what a vision. The Great Ireland of the West!"

We might quote at length in the same strain, but who can already fail to see the drift and the expectations of the Catholic Church? Add to this the tendency of the Protestant Churches of all denominations towards the Catholic by their aping the mother church, more or less, by rituals and recitals. May we not ask ourselves if we are fully alive to the future of our children if not to us? On the whole, the Protestant Church is about as great a menace to our institutions and liberties as the Catholic Church.

A word to the wise.

SUNDAY AND THE WORLD'S FAIR.

The better way to stop all discussion upon this question is to have a building or tent set apart for religious services, and, as every day in the week is observed by some religious sect or people as the Sabbath, all religions could be accommodated, and the visitors would have an opportunity to witness the services of the various religions of the world. Shall we make a move in that direction?

Hartford, Conn.

Made Insane by Religion.

Mary Larsen, an intelligent young girl, and one of the best alto singers at Cortland, Ill., was adjudged insane and sent to the Elgin Lunatic Asylum a few days ago. This is no case of Spiritualistic insanity, for the poor, misguided girl was a regular attendant at the M. E. Church, and was crazed, as so many other poor creatures have been, by the so-called Christian religion. Had she belonged to the Spiritual ranks, what a hue and cry the Christian portion of the community would have made. Now, however, the terrible circumstance is hushed up as much as possible. It pinches on the other foot.

We have an example here which will offset this, in a measure, where an habitual drunkard was drawn into the meshes of the church through prayer, and is now one of the most godly members of the church, and considered a moral and useful member of society. We have a Church of the Latter Day Saints in our midst, which some of the M. E. pillars have been heard to say that they would not be seen entering for all the world. There comes in the sound, Jesus-like Christianity!

Now and then a person dies here outside the pale of the church; sometimes the resident ministers will not preach the sermon, or can only say that he does not know how to preach over an unbeliever, and reiterate over and over again that "he's gone and will never come back any more."

Cortland, Ill.

Auctions in Japan are conducted much like American primary elections. The bidders write their names and bids on slips of paper, which are put into a box for the auctioneer to open.

Mr. George W. Childs has reached the Western limit of the country without finding any limit to the affectionate regard of his countrymen.



GRAND TEMPLE, O. O. M.

1910 Washington Boulevard, Chicago.

IMPORTANT NOTICE TO COURT MEMBERS.

At a meeting of the Order of the Magi, held at Grand Temple on the 9th day of May, the following resolution was adopted:

Resolved, That on and after this date charters shall not be granted to Courts except upon the application of at least seven members of the Order, one of whom shall be an initiate of the third degree, or a Master of the Diamond Quarter; provided, however, that nothing in this resolution shall debar this Grand Temple from granting a special charter, by a dispensation for a limited period of time, to operate Courts composed entirely of neophytes upon suitable proof of intentions and understanding of the teachings required.

EXPLANATION.

The above resolution was adopted by this society for the purpose of avoiding the trouble and perplexity that has arisen from the attempt to run Courts in cities and towns where we have no initiated members. Practical experience has demonstrated it as all but impossible to transmit the knowledge necessary in working even a Court of the Order to persons who have not learned the peculiar character of our teachings, work and aims by practical experience and examination.

This knowledge can only be gained at present in the Grand Temple, but it is hoped that in the near future some way will open out to extend the Order's usefulness over a wider area. We are compelled in justice and truthfulness to admit that not one single Court has thus far proved a success, or anything like a success, except those which have one or more Grand Temple Masters of the Outer Circle as officers thereof. Nothing in the above resolution, however, debars our Court members from holding development meetings or study meetings for mutual improvement and advancement.

Grand Master W. S. Cheney, M. D., formerly W. Magea of Zancio Court, No. 4, of New York, is now in California, with his headquarters at Sacramento, No. 1015 Twenty-fourth street. This brother is authorized to organize Courts and instruct them in the workings thereof where he sees fit to do so. We recommend him to our Coast friends and members as an advanced mystic and thinker whom they will appreciate. The other members of his family, who are with him, are Court members, but not initiates, of the Grand Temple.

Mr. and Mrs. A. W. Champion, who are also Masters of the Diamond Quarter, are in California. Their address is Oakland, No. 811 Harrison street. We commend them to the kindness of our large-hearted California members as good and worthy mystics.

Mr. and Mrs. A. J. Chapman, Grand Masters of the Seventh Degree, are doing excellent work in Michigan, with their headquarters at Lansing, the State capital. Brother Chapman is extending his usefulness by lecturing in some of the neighboring towns. That is right! Let the good work go on.

Zancio Court, of Lansingburg, N. Y., has elected Brother C. M. Austin, of Troy, Worthy Magea, vice Dr. Cheney, removed to California. Brother Austin is doing excellent work, and we wish him grand success.

THE ASTRAL CLUB.

This adjunct to the Order of the Magi, held its first convocation on Friday evening, May 13, 1892, at No. 40 Loomis street, Chicago—a most enjoyable and enthusiastic occasion. So much interest was manifested, that a permanent organization will be effected at an early date, and officers elected.

THE BOOK OF "TEMPLE LECTURES"

is now in the publisher's hands, and is promised to appear in "full materialized form" in about forty-five days.

Regular meetings of the first and second degrees of the Grand Temple are still held on the odd and even Sundays as heretofore. They will be kept up until near the end of July, unless hot weather obliges us to declare off from labor to refreshment.

O. H. RICHMOND,

Chicago, Ill. G. M. of Temple.

Delphos, Kansas, Camp-Meeting.

The First Society of State Spiritualists and Liberals will hold their thirteenth annual camp-meeting, commencing August 5th, and continuing till the 22d. Preparations are being made to make this the most successful meeting every held since the society first organized. Eminent speakers have been secured to assist in carrying out a programme. Amongst the talent secured are such well-known speakers as Prof. J. Rodes Buchanan, Bishop A. Beals, and Mrs. Lillian L. Wood, all acknowledged peers in their marvelously inspirational sphere.

The society solicits and welcomes mediums of irreproachable character. To such it will protect and guarantee a harvest rich with fruit ready for the reaper. Those possessing physical phases can find a bountiful field to work in at good remuneration. But tricksters and fakirs are warned to keep away, as we shall not tolerate such cruel chicanery. Those wishing a season of enjoyment cannot find a more pleasant resort than to attend this camp. Kind, hospitable treatment will be accorded to all visitors. For full information address the Secretary, I. N. RICHARDSON.

Delphos, Kan.

The Mayor of Toledo announces himself in favor of Sunday base-ball as a means of keeping men away from the saloons.

